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Art. I. *The Speeches of the Right Honourable Henry Grattan, in the Irish and in the Imperial Parliament.* Edited by his Son. In 4 Volumes. 8vo. Price 2l. 8s. London. 1821.

THE gentleman whose speeches the laudable diligence and pious affection of his son have collected in the present publication, long occupied a prominent place in the public attention. His vast talents and unintermitted labours, dedicated to the noblest objects, the moral and political melioration of his country, entitle him to a high rank among those whose lives have been honourable and beneficial to mankind. The recorded services of such men are the most imperishable monuments that can be reared to their memory.

Henry Grattan was born in 1746, at Dublin, for which city his father sat in Parliament. He was educated at the University of Dublin, and in 1767, entered as a student of the Middle Temple. While prosecuting his studies in the Temple, he frequently attended the debates in Parliament. He was peculiarly struck with the masculine vigour of Lord Chatham's eloquence; and those who busy themselves with fanciful analogies, have imagined a sort of affinity between the style and character of those great speakers. Mr. Grattan frequently took down in writing entire speeches as pronounced by Lord Chatham; and there is now extant in his hand-writing a speech of that great statesman's, which is not to be found in any printed collection. Among the contemporaries with whom Mr. Grattan set out in life, were Mr. Macauley Boyd, one of the supposed authors of Junius, and Mr. (afterwards Mr. Justice) Day. For the latter, he entertained an affection which grew with his years, and was extinguished only at his death.

Mr. Grattan was called to the Irish Bar in 1772. At this time he lived in familiar intercourse with the many distinguished individuals who formed the gay, the polished, and

the intellectual circle of the Irish metropolis. Among these were Mr. Parker Bushe, Mr. Flood, Sir Hercules Langrishe, and the Bishop of Waterford (Dr. Marlay). In concert with Mr. Flood, he wrote several *jeux d'esprit* in ridicule of Lord Townsend's administration, which were afterwards inserted in a collection called "Baratariana." But the friendship which was the purest satisfaction of his life, and afterwards the subject of its most tender and pleasing recollections, was that of the accomplished Lord Charlemont. It was at the house of that nobleman, that the patriotic band who delivered Ireland, were wont to assemble; and it was through his influence that, in 1775, Mr. Grattan was returned to Parliament for the town of Charlemont. In 1790, he was elected for the city of Dublin. In 1800, he was returned for Wicklow, to oppose the Union. In 1805, he came into the Imperial Parliament for Malton. In 1806, he was re-elected for his native city, and sat for that place in the several parliaments summoned in 1807, 1813, 1818, and 1820. Upon the accession of his present Majesty, he came over to take his seat, contrary to the advice of his physicians and the remonstrances of his friends. The project which filled his soul and animated its expiring efforts, was the Catholic question. But he had tasked his strength beyond his powers of physical endurance. Not being able to bear a journey by land, he went by water from Liverpool to London in a canal barge, emptied of its lumber, and hung round with garden mats. For six days, he sat up in a chair without moving, and continued travelling one entire night; such was his anxiety to bear with his latest breath his testimony to the cause of religious tolerance, and to perform what he considered as his last duty to his country. After much suffering, he expired a few days after his arrival in London, on the 4th of June, 1820, and thus finished, by a species of political martyrdom, a patriotic and honourable course of public service.

His private life well corresponded to the purity of his public one. There was an interesting simplicity in his character, not unlike that which was the charm and ornament of the domestic retirement of Mr. Fox. He loved to forget the statesman in the friend. Upon the subjects that incidentally arise in social converse, philosophy, politics, poetry, he was equally pleasing and instructive. Every topic was illumined with the bright, though softened rays of that powerful intellect which was alike capable of elucidating the most perplexed, and of adorning the simplest matters on which it touched. Playful or grave, he delighted the young, and age itself was improved by his experience. His private conversations were replete with the

purest morality. He was never the momentary apologist of vice or profligacy. An instinctive, innate horror of every thing low or corrupt, a religious devotion to public and private principle, and a rooted conviction that both were inseparably intertwined together in their ethical relations, a contempt for money, the surest indication of a lively sensibility to the wants and sufferings of others, were the chief outlines of his domestic life and habits. 'His life,' says his son, (and we regret that on account of the bad taste discovered in the composition, we cannot adopt more of the biographical sketch prefixed to these volumes,) 'his life was one continued, gentle, moral lesson. It was impossible in his society, not to become enamoured of virtue.'

Thus lived, and thus died a man whom every age does not witness. Never was there an individual exposed to the stormy elements of political strife, who experienced more of the proverbial levity of the people;—of that people whose political and moral depression he deplored, and devoted his whole life to meliorate. The object of their fondest idolatry one day, he was, on the next, rejected and decried; in 1798, denounced as an enemy to his country; deified afterwards as the strenuous assertor of the constitution; traduced again, as the betrayer of the civil liberties of Ireland; in 1812, elected by the unanimous voice; and in 1818, almost stoned to death in the midst of his native city.

To the honour of England, never insensible to native or to foreign worth, his death was universally mourned, and the sighs of the great and the good attended him to his grave. The interest of the sad solemnities was deepened by the unostentatious attendance at his funeral of all that was elevated in rank, or ennobled by talent; the warmest of his political opponents joining in the procession, as if solicitous to bury in his tomb the passing animosities and contentions of the hour. The spot of earth dedicated to his mortal remains, adjoins that which encloses the dust of Pitt and of Fox. 'Atqui hæc sunt indicia solida et expressa; hæc signa probitatis, non fucata forensi specie, sed domesticis inusta notis veritatis.'*

Concerning the character of Mr. Grattan's eloquence, a greater variety of opinion may be fairly indulged, than can be entertained of the manly and undeviating rectitude of his public career. Though not liable to all the exceptions which sound criticism and correct taste may justly take to that which is called the Irish school, his mode of speaking was far from being untinged by its vices. His best and most popular

harangues may be said to be a string of antitheses. He appeared more solicitous to produce effect by strong and pointed sentences, than by continuous and systematic reasoning. We certainly perceive, and to a great degree we feel in this extraordinary orator, a style, glowing, animated, enthusiastic. At the same time, we find it incongruous, and not in the best taste of composition, all the members of the piece being pretty equally laboured and expanded, without any due selection or subordination of parts. He is generally too epigrammatic, and his manner wants variety. There is an eloquence far beyond this, the eloquence of reason, the eloquence of Fox, which, conscious, as it were, of its native might, threw off, as it started on its gigantic course, the trappings and incumbrances of a vulgar rhetoric. He did not trust himself, like Demosthenes, to the athletic and invincible strength of argument. Infected with the prevailing taste of his countrymen, he could not resist the temptations which figurative and coloured diction holds out to ardent and impassioned minds. We have already alluded to his love of point and antithesis. It was this fault, a fault seldom redeemed by the brightest excellencies, that imparted what may be called a mannerism to his public speaking, and upon many occasions, counteracted the strength and impetuosity of his reasoning, leaving the understanding neutral and unconvinced, while it sated and tired the ear with a ceaseless jingle of sentences and epigrams.

How far the peculiar style of Mr. Grattan was influenced by the character of what is called Irish eloquence, might be curious as a matter of inquiry; but we shall not now pursue it. It would be injustice, however, to his great powers, to class him with those public speakers who best illustrate, by their vices and defects, the peculiar qualities of that school. Mr. Curran in many instances, and Mr. Charles Philipps in all his speeches, are admirable specimens of the worst deformities of that style of eloquence. They furnish us with all the diagnostics of the disease,—a perpetual affectation, the glitter of discordant imagery, common-places tricked out in the tarnished finery and ragged embroidery of that indigence which appears still more indigent from its ostentation. But their master vice is, that they sacrifice every thing to effect. The fact to be stated, the inference to be enforced, are as nothing to the diction and the manner. The decorations of the discourse are considered as holding no connexion with the matter. How completely at variance with the precepts of antiquity is a style thus constituted! ‘*Etenim ex rerum cognitione efflorescat et redundet oratio, quæ nisi subest res ab oratore percepta et cognita, inanem quandem habet elocutionem, et pæne puerilem.*’ Every topic,

whether primary or subordinate, is clothed in the same costliness of attire. There are no under-parts,—no repose: all is effort and elevation. The result of this is, the combination of meanness and magnificence, alternate opulence and indigence,—an image of those decayed palaces which travellers have noticed as the residence of the decayed *noblesse* of Genoa,—gilding and cobwebs, frescoes and moths, arabesques and filth.

It is not easy to assign a satisfactory cause for this national peculiarity. Much may be attributed to temperament; much also to political causes. The history of Ireland is that of a national struggle. Her energies have been cradled in storms. Long and continued excitements themselves create a language. The common speech, reduced to rule, and modified by that correct and fastidious taste which discourages all beauties but those which are conventional, and recognises no graces but those which accord with the chastest propriety, is far too feeble and cold for the impassioned impulses which are generated and kept alive by an undying sense of oppression, and a ceaseless hatred of the oppressor. Hence there is a perpetual dread of doing imperfect justice to their own conceptions; and lest the thought should be too languidly expressed, the Irish orator rushes into the opposite extreme of expressing it too artificially. Hence, also, his language is studded and thick-set with figures, overwhelming the meaning which they were called in to illustrate; and taste and good sense are alike shocked by those mixed and broken metaphors which are such fatal deformities in speaking and in writing.

Yet, there are persons who, with a fond nationality, or infected with the contagion of bad example, vaunt of this style as the consummation of eloquence; and the names of Burke and Sheridan are cited as its authorities. An outrageous violation of just classification! They were born in Ireland, it is true; but the accident of birth does not constitute them Irish orators. They were nurtured to fame and greatness in England; and Irish eloquence is as remote from their style and manner, as the Latinity of Apuleius is from that of Livy, or the Achilleid of Statius from the elegance and purity of Virgil. True it is, that amid the vast and inexhaustible variety of Burke, there are insulated passages and specific sentences which may give some countenance to the notion; thrown out in those seasons in which great sublimities are driven to the verge of their contiguous deformities, and swelling and unmanageable conceptions, struggling for expression, and finding expression in its ordinary forms and established usages inadequate to their purpose, offend against the ordinances of a severe and exact taste. But this seldom happens. Burke is of no rhetorical sect or

school. His style is as unbounded in its varieties, as was his mind. Lofty and impassioned, grave and ethical, profound and philosophical, his diction is a gigantic stream, reflecting on its surface the diversified objects which it overtakes in its course. While you are criticising him in one form and modification, he starts up in another. But as for the characteristic vices of the Irish school, his philosophy was too deep, his taste too severe, to tolerate the licentious extravagance of a false rhetoric. We think also that no slight injustice has been done to the illustrious subject of the present article, by classing him among Irish orators. In early life, Mr. Grattan was uninfected with antithesis, and this is nearly the only feature of similarity which renders him liable to such a classification. It grew upon him towards the close of his career; but his earlier speeches were free from it.

It is much to be lamented that of his early speeches scarcely a memorial exists. But the true criterion of their excellence, is what they have effected for Ireland. Mr. Grattan found her in a depressed and half-civilized state: his unwearied and triumphant patriotism raised her to a place among nations. Before Mr. Grattan, Ireland had scarcely a merchant, or a manufacturer, or a name of note in literature. No conjuncture could have been more critical than that which first placed him upon the stormy theatre of her politics; none more calculated to try the genius and the resources of a public man. Power and violence were on one side; on the other, slavery and disorder. The usual result of this unhappy state of things was soon felt; and the history of Ireland continued as it began,—a series of alternations between exorbitant authority, sullen submission, secret repinings, and open rebellions.

Of these evils, no small part arose from the spirit of the Popery laws; laws, the declared object of which was, to reduce the Catholics of Ireland to a miserable populace, *pars despectissima gentis*, without property or education. They divided the nation into two distinct bodies, without common interest, sympathy, or connexion. One of these bodies was to possess all the franchises, all the property, all the education: the other was to be composed of drawers of water and cutters of turf. This violence of conquest and tyranny of regulation, continued without intermission for nearly a hundred years, had reduced them to the condition of a mob without estimation themselves, and holding in no estimation the rank and influence of others. To remedy this disorder, Mr. Grattan and the few who accorded in his views of policy, deemed it absolutely necessary to raise an aristocratic interest, an interest of property and education among them, and to give them rational

expectations of partaking in the benefits of a constitution which, as Mr. Burke has somewhere said, 'is not made for great, general, and proscriptive exclusions.'

On the 19th of April, 1780, Mr. Grattan, who had entered on his political career, animated with the most ardent resolution to restore the independence of Ireland, introduced his celebrated Declaration of Irish Rights; the first step towards the recovery of that legislative power of which she had been arbitrarily deprived for centuries. That our readers may clearly apprehend the subject of his great speech on this occasion, we will premise a few things which must be previously understood.

The right of Ireland to make laws, was first invaded by the 10th Hen. VII. in a parliament held before the Deputy Sir Edward Poynings, which enacted, That no parliament should be held in Ireland without a certificate under the great seal, of the acts that were to be passed; that they should be affirmed in England by the King in council; and his licence to summon a parliament was to be obtained under the great seal of England. Thus the English privy-council acquired the power to alter or suppress acts of the Irish Legislature, and the Irish Parliament lost the power either to originate, to alter, or to amend. But, besides this invasion of her legislative rights, she lost also her judicial privileges. The celebrated 'Case of Ireland' which was burned by the hands of the hangman, was the protest of Molyneux, a spirited writer, against this usurpation. The English House of Lords persisted in reversing on appeal the decrees of the House of Lords in Ireland. But the disputes on this memorable subject produced the arbitrary act of the 6th George I, declaring that Ireland was a subordinate and dependent kingdom; that the King, Lords, and Commons of England had power to make laws to bind Ireland; that the House of Lords of Ireland had no jurisdiction, and that all proceedings before that court were void. The Irish nation reluctantly yielded, until the spirit of the times began to awake, and the arming of the volunteers gave weight and efficacy to their remonstrances. They had obtained a free trade from Great Britain; and many other circumstances conspired to rouse them to a sense of their condition, and a manly aspiration after their rights. These circumstances are well alluded to by Mr. Grattan.

'If this nation,' said he, 'after the death-wound given to her freedom, had fallen on her knees in anguish, and besought the Almighty to frame an occasion in which a weak and injured people might recover their rights, prayer could not have asked, nor God have furnished, a

moment more opportune for the restoration of liberty than this, in which I have the honour to address you.

‘ England now smarts under the lesson of this American war; the doctrine of Imperial legislature she feels to be pernicious; the revenues and monopolies annexed to it, she has found to be untenable; she has lost the power to enforce it; her enemies are a host pouring upon her from all quarters of the earth; her armies are dispersed; the sea is not hers; she has no minister, no ally, no admiral; none in whom she long confides, and no general whom she has not disgraced. The balance of her fate is in the hands of Ireland. You are not only her last connexion; you are the only nation in Europe that is not her enemy. Besides, there does, of late, a certain damp and spurious supineness overcast her arms and councils, miraculous as that vigour which has lately inspirited yours;—for with you, every thing is directly the reverse. Never was there a parliament in Ireland so possessed of the confidence of the country; you are the greatest political assembly now sitting in the world; you are at the head of an immense army; nor do we only possess an unconquerable force, but a certain unquenchable public fire, which has touched all ranks of men, like a visitation.

‘ Turn to the growth and spring of your country, and behold and admire it. Where do you find a nation who, upon whatever concerns the rights of mankind, expresses herself with more truth or force, perspicuity or justice? Not the set phrase of scholastic men, not the tame unreality of court addresses, but the genuine speech of liberty, and the unsophisticated oratory of a free nation.

‘ See her military ardour, expressed not only in 40,000 men, conducted by instinct, as they were raised by inspiration, but manifested in the zeal and promptitude of every young member of the growing community. Let corruption tremble. Let the enemy foreign or domestic tremble. But let the friends of liberty rejoice at these means of safety and this hour of redemption. Yes. There does exist an enlightened sense of rights, a young appetite for freedom, a solid strength and a rapid fire, which not only put a declaration of right within your power, but put it out of your power to decline one. Eighteen counties are at your bar: they stand there with the compact of Henry, with the charter of John, and with all the passions of the people.

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‘ I read Lord North's proposition. I wish to be satisfied, but I am controlled by a paper, I will not call it a law;—it is the sixth of George the 1st. (The act was read.) I ask the gentlemen of the long robe,—Is this the law? I ask them whether it is not practice? I appeal to the judges of the land, whether they are not in the course of declaring that the Parliament of Great Britain, naming Ireland, binds her? I appeal to the magistrates of justice, whether they do not, from time to time, execute certain acts of the British Parliament? I appeal to the House, whether a country so circumstanced is free? Where is the freedom of trade? Where is the security of property? Where is the liberty of the people? I here, in this Declaratory Act, see my country proclaimed a slave! I see the judges of the realm, the oracles of law, borne down

by an unauthorised foreign power,—the authority of the British Parliament against the law ! I see the magistrates prostrate, and Parliament silent. I therefore say with the voice of 3,000,000 of people, that notwithstanding the export of sugar, beetle-wood, and panellas, and the export of woollens and kerseys, nothing is safe, satisfactory, or honourable, nothing except a declaration of right. What are you, with 3,000,000 of men at your back, with charters in one hand and arms in another, afraid to say you are a free people ? Are the cities and the instructing counties who have breathed a spirit that would have done honour to old Rome, when Rome did honour to mankind, are they to be free by connivance ? Are the military associations, those bodies whose origin, progress and deportment have transcended, equalled at least, any thing in modern or ancient story,—are they to be free by connivance ? What man will settle among you ? Where is the use of the Naturalization bill ? Who will leave a land of liberty and a settled government for a kingdom controlled by the Parliament of another country, whose liberty is a thing by stealth, whose trade a thing by permission, whose judges deny her charters,—where the chance of freedom depends upon the hope, that the jury shall despise the judge stating a British act, or a rabble stop the magistrate who executes it, rescue your abdicated privilege, and save the constitution by trampling on the government, by anarchy and confusion ?

These are *ardentia verba*. Towards his peroration, the Orator is still more powerful.

‘ There is no policy left for Great Britain but to cherish the remains of her empire, and do justice to a country who is determined to do justice to herself, certain that she gives nothing equal to what she received from us when we gave her Ireland.

‘ With regard to this country, England must resort to the free principles of government, and forget that legislative power which she has exercised to do mischief to herself. She must go back to freedom, which, as it is the foundation of her constitution, so it is the main pillar of her empire. It is not merely the connexion of the crown, it is a constitutional annexation, an alliance of liberty, which is the true meaning and mystery of the sisterhood, and will make both countries one arm and one soul, replenishing from time to time in their immortal connexion, the vital spirit of law and liberty from the lamp of each other’s light. Thus combined by the ties of common interest, equal trade and equal liberty, the constitution of both countries may become immortal, a new and milder empire may arise from the errors of the old, and the British nation assume once more her natural station, the head of mankind.

‘ That there are precedents against us, I allow. Acts of power I would call them, not precedents ; and I answer the English pleading such precedents, as they answered their kings, when they urged precedents against the liberty of England. Such things are the weakness of the times ; the tyranny of one side, the feebleness of the other, the law of neither. We will not be bound by them ; or rather, in the

words of the Declaration of Right, "No doing judgement, proceeding, or any wise to the contrary shall be brought into precedent or example." Do not then tolerate a power—the power of the British Parliament over this land—which has no foundation in utility, or necessity, or empire, or the laws of England, or the laws of Ireland, or the laws of Nature, or the laws of God,—do not suffer it to have a duration in your mind.

‘Do not tolerate that power which blasted you for a century; that power which shattered your loom, banished your manufactures, dishonoured your peerage, and stopped the growth of your people; do not, I say, be bribed by an export of woollen or an import of sugar, and permit that power which has thus withered the land, to remain in your country, and have existence in your pusillanimity.

‘Do not suffer the arrogance of England to imagine a surviving hope in the fears of Ireland; do not send the people to their own resolves for liberty, passing by the tribunals of justice and the high court of parliament; neither imagine that, by any formation of apology, you can palliate such a commission to your hearts, still less to your children, who will sting you with their curses in your grave for having interposed between them and their Maker, robbing them of an immense occasion, and losing an opportunity which you did not create, and can never restore.

‘Hereafter, when these things shall be history, your age of thralldom and poverty, your sudden resurrection, commercial redress, and miraculous armament, shall the historian stop at liberty, and observe,—that here the principal men among us fell into mimic trances of gratitude,—they were awed by a weak ministry, and bribed by an empty treasury,—and when liberty was within their grasp, and the temple opening her folding-doors, and the arms of the people clanged, and the zeal of the nation urged and encouraged them on, that they fell down, and were prostituted at the threshold?

‘I might, as a constituent, come to your bar, and demand my liberty. I do call upon you, by the laws of the land and their violation, by the instruction of eighteen counties, by the arms, inspiration, and providence of the present moment; tell us the rule by which we shall go—assert the law of Ireland,—declare the liberty of the land.

‘I will not be answered by a public lie in the shape of an amendment; neither, speaking for the subject's freedom, am I to hear of faction. I wish for nothing but to breathe, in this our Island, in common with my fellow-subjects, the air of liberty. I have no ambition, unless it be the ambition to break your chain, and contemplate your glory. I never will be satisfied so long as the meanest cottager in Ireland has a link of the British chain clanking to his rags: he may be naked, he shall not be in iron. And I do see the time is at hand, the spirit is gone forth, the declaration is planted and though great men should apostatize, yet the cause will live; and though the public speaker should die, yet the immortal fire shall outlast the organ which conveyed it; and the breath of liberty, like the word of the holy man, will not die with the prophet, but survive him.

‘I shall move you, That the King's most excellent Majesty, and

the Lords and Commons of Ireland, are the only power competent to make laws to bind Ireland.'

It was an Herculean labour that the great Irish patriots of that day had undertaken. They proceeded in their enterprise with temper, but with firmness. While Mr. Grattan was attacking the supremacy of the British parliament, Mr. Flood and Mr. Yelverton (afterwards Lord Avonmore) selected the law of Poynings; Mr. Gervase Bushe the Perpetual Mutiny Bill; Mr. Gardiner and Sir Hercules Langrishe, the Penal Code. It was at Charlemont-house that the plans of this arduous campaign were laid.

In the mean time, a singular revolution was at hand, and various causes contributed to urge it on. The losses of Great Britain in America, and the irresolution and weakness of Lord North's administration, were greatly instrumental to this object. But it is to the volunteers, that Ireland owes the revolution of 1782. They had augmented to nearly 80,000 men. At the celebrated meeting held at Dungannon, they passed the following momentous resolutions:

'That a claim of any body of men other than the King, Lords, and Commons of Ireland, to make laws to bind this kingdom, is unconstitutional and a *grievance*.

'That the powers exercised by the Privy Council of both kingdoms under colour of the law of Poynings, are unconstitutional and illegal.

'That a mutiny bill not limited in point of duration from session to session, is unconstitutional and a *grievance*.'

Lord North's government was now dissolved, the Fox party appointed to succeed it, and the Duke of Portland sent over to Ireland. Upon an address being moved as usual to the Lord Lieutenant, Mr. Grattan moved by way of amendment, a Declaration of Right to his Majesty, which was carried unanimously.

The exordium of his speech on that occasion, is solemn and striking. It is not, indeed, secure from a minor criticism as to the antithetical abruptness of its sentences; but who can stop to take petty exceptions to a rapid and impetuous piece of eloquence, pronounced on one of the most interesting subjects that affect the dignity or the happiness of man?

'I am now to address a free people: ages have passed away, and this is the first moment in which you could be distinguished by that appellation.'

'I have spoken on the subject of your liberty so often, that I have nothing to add, and have only to admire by what heaven-directed steps

you have proceeded until the whole faculty of the nation is braced up to the act of her own deliverance.

'I found Ireland on her knees. I watched over her with an eternal solicitude. I have traced her progress from injuries to arms, and from arms to liberty. Spirit of Swift! Spirit of Molyneux! Your genius has prevailed! Ireland is now a nation. In that new character I hail her, and bowing to her august presence, I say, *Esto perpetua!*

'She is no longer a wretched colony, returning thanks to her governor for his rapine, and to her king for his oppression; nor is she now a squabbling, fretful sectary, perplexing her little wits, and firing her furious statutes with bigotry, sophistry, disabilities, and death, to transmit to posterity insignificance and war.

'Look to the rest of Europe, and contemplate yourself, and be satisfied. Holland lives on the memory of past achievements; Sweden has lost her liberty; England has sullied her great name by an attempt to enslave her colonies. You are the only people,—you, of the nations in Europe, are now the only people who excite admiration; and in your present conduct, you not only exceed the present generation, but you equal the past. I am not afraid to turn back, and look antiquity in the face. The revolution,—that great event, whether you call it ancient or modern I know not,—was tarnished with bigotry. The great deliverer, (for such I must ever call the Prince of Nassau,) was blemished with oppression: he assented to, he was forced to assent to acts which deprived the Catholics of religious, and all the Irish of civil and commercial rights, though the Irish were the only subjects in these islands, who had fought in his defence. You, with difficulties innumerable, with dangers not a few, have done what your ancestors wished, but could not accomplish; you have moulded the jarring elements of your country into a nation, and have rivalled those great and ancient commonwealths whom you were taught to admire, and among whom you are now to be recorded. In this proceeding, you had not the advantages which were common to other great countries, no monuments, no trophies, none of those outward and visible signs of greatness, such as connect the ambition of the age which is coming on with that which is going off, and form the descent and concatenation of glory. No, you have not had any great act recorded in all your misfortunes, nor one public tomb, to assemble the crowd and speak to the living the language of integrity and freedom.

'Your historians did not supply the want of monuments; on the contrary, these narrators of your misfortunes, who should have felt for your wrongs, and have punished your oppressors with oppression's natural scourge, the moral indignation of history, compromised with public villany, and trembled. They described your violence, they suppressed your provocations, and wrote in the chain that entrammelled their country. I am come to break that chain, and I congratulate my country, who, without any advantages, going out as it were with nothing but a stone and a sling, and what oppression could not take away, the favour of heaven, accomplished her own redemption, and left you nothing to add, and every thing to admire.'

We wish that no record existed of the memorable dispute

between Mr. Grattan and Mr. Flood in the Irish Parliament on the question of simple repeal. We have always considered that question to be a mere controversy of words. Whether the claim of England to a legislative supremacy over Ireland, was extinguished by an act of repeal or by a course of treaty, (which, in point of fact, was the case,) was a matter unworthy of the stormy and tempestuous debates which it excited. Such language as that in which Mr. Grattan conveyed his acrimonious attack, ought not to have been tolerated in a legislative assembly.

‘ Thus defective in every relationship, whether to constitution, commerce, or toleration, I will suppose this gentleman to have added much private improbity to public crimes—that his probity was like his patriotism, and his honour on a level with his oath. He loves to deliver panegyrics on himself. I will interrupt him, and say, Sir, you are much mistaken if you think that your talents have been as great as your life has been reprehensible. You began your parliamentary career with an acrimony and personality which could have been justified only by a supposition of virtue. After a rank and clamorous opposition, you became on a sudden, *silent*; you were silent seven years; you were silent on the greatest questions; and you were silent for money! In 1773, when a negotiation was pending to sell your talents and your turbulence, you absconded from your duty in parliament, you forsook your law of Poyning’s, and all the old themes of your former declamation. You were not then to be found in the House. You were seen, like a guilty spirit, haunting the lobby, watching the moment in which the question should be put, that you might vanish;—or you were perceived coasting the upper benches of this House, like a bird of prey with an evil aspect and a sepulchral note meditating to pounce on its quarry. These ways (they were not the ways of honour) you practised pending a negotiation which was to end either in your sale or your sedition.’

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‘ Such has been your conduct; and at such conduct every order of your fellow citizens have a right to exclaim! The merchant may say to you—the constitutionalist may say to you—and I, I now say, and say to your beard, Sir,—you are not an honest man.’

The result of this invective may be imagined. The Speaker issued his warrant, and the parties were bound over.

Mr. Grattan’s exertions in behalf of the Irish Catholics exceed all praise. Never was perseverance in effectuating a great object of public policy, more steadily, and we may add, more beautifully exhibited. The great law of Christian charity was the inexorable rule of his political life. It reflects, however, shame upon an age abounding with the lights of literature and philosophy, that down to 1782, the Catholics were deprived of the rights of property and education. The bill by which they were

enabled to acquire lands by purchase, grant, descent, devise, or otherwise, by which they were restored to the free exercise of their religion, by which their houses and private property were secured from confiscation, and their disabilities as to education removed,—was carried without a division in that year.

It awakens a train of reflections serving to show how impregnable are human prejudices to the reasoning faculties, and how strong a hold they take even on minds the most highly gifted, but illustrates at the same time the sure and irresistible, though tardy and impeded progress of better opinions,—to recur to the period when the Catholic question was first introduced into the Irish House. Upon that occasion, Mr. Grattan and Mr. Denis Browne, who supported it, could scarcely obtain a hearing. The petition of the Catholic body was even ignominiously rejected; and it is said that a Sir Henry Harstonge actually carried it down to the bar and kicked it out of the house. But these difficulties were as resting-places only to the victorious progress of Mr. Grattan's exertions. It was his uniform opinion, that the fate of Ireland as an independent nation, hung on that decision, and that the constitution could not be upheld, unless all classes and ranks were interested in its conservation. Nor were the labours of Mr. Grattan consecrated only by the justice of his cause. He succeeded in his philanthropic struggle for the rights of religion and humanity. Concessions to the Catholics went *pari passu* with the free trade and independence of the country; and never was political prophecy so literally verified as his celebrated exclamation, so frequently remembered since it was uttered, 'The day you reject the Catholic question, that day you vote the Union.'

In the Imperial Parliament, he repeatedly introduced that question, and on one occasion, nearly succeeded in carrying it. He spoke also of other questions of moment,—the Orders in Council, the Walcheren Expedition, Irish Tithes, the Irish Convention-act, and the war with Buonaparte in 1815. Mr. Grattan at these times was heard with the most respectful attention. His venerable age, his long life consecrated to the advantage and happiness of his country, and the eminence he had so early acquired and so long retained, secured to him from the urbanity of the first assembly in the world, a silent and patient audience. But the peculiar character of Mr. Grattan's eloquence suffered much in being transplanted from its native soil. It had been nurtured by local associations which no longer existed. Its habitual warmth, its tone of high moral indignation and virtuous contempt, which struck so forcibly on the chords of national sympathy, when he hurled his invectives against those venal and corrupt parasites of the Castle, by whom Ire-

land was blighted as by locusts,—had no longer the same exciting causes to call them into play. Of a settled country, secure in its recognized privileges, and having to defend those privileges rather than to struggle for their acquisition, the popular eloquence is for the most part of a sedate and more subdued description. Principles being too securely established to be called into doubt or exposed to jeopardy, the usual controversies turn upon questions which chiefly require accuracy of detail and justness of reasoning. Hence it was, that in the English House of Commons, the strong and vehement, though frequently disjointed and abrupt sententiousness of Mr. Grattan, had little effect beyond that of rareness and singularity.

It is honourable to the penetration of his understanding, that he was at variance with many of the Whig party in Parliament on the question of war with Bonaparte, after the violation of the treaty of Elba. It is gratifying also to observe one of the most powerful orators of modern times, his friend and countryman, Mr. Plunkett, fighting by his side upon this awful crisis of the fate of the civilized world. Having stated the real question to be, whether we should go to war, when our allies were assembled, or when they should be dispersed, Mr. Grattan thus proceeds in his speech on that occasion.

‘ Sir, the French Government is war; it is a stratocracy, elective, aggressive, and predatory; her armies live to fight, and fight to live; their constitution is essentially war, and the object of that war, the conquest of Europe. What such a person as Bonaparte at the head of such a constitution will do, you may judge by what he has done. And first, he took possession of the greater part of Europe; he made his son King of Rome; he made his son-in-law Viceroy of Italy; he made his brother King of Holland; he made his brother-in-law King of Naples; he imprisoned the King of Spain; he banished the Regent of Portugal; and formed his plan to take possession of the Crown of England. England had checked his designs; her trident had stirred up his empire from its foundation. He complained of her tyranny at sea; but it was her power at sea which arrested his tyranny at land; the navy of England saved Europe. Knowing this, he knew the conquest of England became necessary for the accomplishment of the conquest of Europe, and the destruction of her marine, necessary for the conquest of England. Accordingly, besides raising an army of 60,000 men for the conquest of England, he applied himself to the destruction of her commerce, the foundation of her naval power. In pursuit of this object, and on his plan of a western empire, he conceived, and in part executed, the design of consigning to plunder and destruction the vast regions of Russia. He quits the genial clime of the temperate zone; he bursts through the narrow limits of an immense empire; he abandons comfort and security; and he hurries to the pole, to hazard them all, and with them the companions of his victories, and the fame and

fruits of his crimes and his talents, on the speculation of leaving in Europe throughout the whole of its extent, no one free or independent nation. To oppose this huge conception of mischief and despotism, the great potentate of the North, from his gloomy recesses, advances to defend against the voracity of ambition, the sterility of his empire. *Ambition is omnivorous ; it feasts on famine, and sheds tons of blood, that it may starve in ice, in order to commit a robbery or desolation.* The power of the North, I say, joins another prince whom Bonaparte had deprived of almost the whole of his authority ; the King of Prussia ; and then another potentate whom Bonaparte had deprived of a principal part of his dominions, the Emperor of Austria. These three powers, physical causes, final justice, the influence of your victories in Spain and Portugal, and the spirit given to Europe by the achievements and renown of your great commander, together with the precipitation of his own ambition, combine to accomplish his destruction. Bonaparte is conquered ; he who said, " I will be like the Most High," he who smote the nations with a continual stroke, this short-lived son of the morning, Lucifer, falls, and the earth is at rest ; the phantom of royalty passes on to nothing, and the three Kings to the gates of Paris. There they stand the late victims of his ambition, and now the disposers of his destiny, and the masters of his empire. Without provocation he had gone to their countries with fire and sword ; with the greatest provocation they come to his country with life and liberty. They do an act unparalleled in the annals of history, such as nor envy, nor time, nor malice, nor prejudice, nor ingratitude can efface ; they give to himself life and royalty, and to his subjects liberty. This is greater than conquest ! The present race must confess their virtues, and ages to come must crown their monuments, and place them above heroes and kings in glory everlasting.

When Bonaparte states that the conditions of the treaty of Fontainebleau are not performed, he forgets one of them, namely, the condition by which he lives. It is very true, there was a mixture of policy and prudence in this measure ; but it was a great act of magnanimity notwithstanding, and it is not in Providence to turn such an act to your disadvantage. With respect to the other act, the mercy shewn to his people, I have underrated it. The allies did not give liberty to France ; they enabled her to give a constitution to herself ; a better constitution than that which with much laboriousness, and circumspection, and deliberation, and procrastination, the philosopher fabricated, when the Jacobins trampled down the flimsy work, murdered the vain philosophers, drove out the crazy reformers, and remained masters of the field in triumph of superior anarchy and confusion ;—better than that, I say, which the Jacobin destroyed, better than that which he afterwards formed, with some method in his madness, and more madness in his method ; with such a horror of power, that, in his plan of a constitution, he left out a government, and with so many wheels, that every thing was in movement, and nothing in concert, so that the machine took fire from its own velocity ; in the midst of mirth and death, with images emblematic of the public disorder, goddesses of reason turned fool, and of

liberty turned fury. At length, the French found their advantages in adopting the sober and unaffected security of King, Lords, and Commons, on the idea of that form of government which your ancestors procured by their firmness, and maintained by their discretion. The people had attempted to give the French liberty, and failed. The wise men (so her philosophers called themselves) had attempted to give liberty to France, and had failed. It remained for the extraordinary destiny of the French, to receive their free constitution from Kings. This constitution Bonaparte has destroyed, together with the treaty of Fontainebleau, and having broken both, desires your confidence. Russia confided, and was deceived. Austria confided, and was deceived. Have we forgotten the treaty of Luneville, and his abominable conduct to the Swiss? Spain and other nations of Europe confided, and were all deceived. During the whole of this time, he was charging on England the continuation of the war, while he was, with uniform and universal perfidy, breaking his own treaties of peace, for the purpose of renewing the war, to end it in what was worse than war itself,—his conquest of Europe.

* * * * *

Gentlemen speak of the Bourbon family. I have already said, we should not force the Bourbon upon France. But we owe it to departed (I would rather say to interrupted) greatness, to observe, that the house of Bourbon was not tyrannical. Under her, every thing, except the administration of the country, was open to animadversion; every subject was open to discussion, philosophical, ecclesiastical, and political, so that learning, and arts, and sciences, made progress. Even England consented to borrow not a little from the temperate meridian of that government. Her court stood controlled by opinion, limited by principles of honour, and softened by the influence of manners; and on the whole, there was an amenity in the condition of France, which rendered the French an amiable, an enlightened, a gallant, and accomplished race. Over this gallant race, you see imposed an oriental despotism. Their present court (Bonaparte's court) has gotten the idiom of the East, as well as her constitution; a fantastic and barbaric expression; an unreality, which leaves in the shade the modesty of truth, and states nothing as it is, and every thing as it is not. The attitude is affected, the taste is corrupted, and the intellect perverted. Do you wish to confirm this military tyranny in the heart of Europe? A tyranny founded on the triumph of the army over the principles of civil government, tending to universalize throughout Europe the domination of the sword, and to reduce to paper and parchment, Magna Charta, and all our civil constitutions. An experiment such as no country ever made, and no good country would ever permit; to relax the moral and religious influences, *to set heaven and earth adrift from one another*, and make *God Almighty a tolerated alien in his own creation*;—an insurrectionary hope to every bad man in the community, and a frightful lesson of profit and power, vested in those who have pandered their allegiance from King to Emperor, and now found their pretensions to domination, on the merit of breaking their oaths and deposing their sovereign. Should

you do any thing so monstrous as to leave your allies in order to confirm such a system; should you forget your name, forget your ancestors, and the inheritance they have left you of morality and renown; should you astonish Europe by quitting your allies to render immortal such a composition, would not the nations exclaim, "You have very providently watched over our interests, and very generously have you contributed to our service, and do you falter now?" In vain have you stopped in your own person the flying fortunes of Europe; in vain have you taken the eagle of Napoleon, and snatched invincibility from his standard, if now, when confederated Europe is ready to march, you take the lead in the desertion, and preach the penitence of Bonaparte and the poverty of England!

As to her poverty, you must not consider the money you spend in your defence, but the fortune you would lose if you were not defended; and further, you must recollect you will pay less to an immediate war, than to a peace with a war establishment, and a war to follow it. Recollect further, that whatever be your resources, they must outlast those of all your enemies; and further, that your empire cannot be saved by a calculation. Besides, your wealth is only a part of your situation. The name you have established, the deeds you have achieved, and the part you have sustained, preclude you from a second place among nations; and when you cease to be the first, you are nothing.

From the sentences which we have printed in Italics, it will be seen that we are not insensible to the licentious taste of Mr. Grattan's style of eloquence. But as the whole passage exhibits in a tolerably limited compass more of its excellencies, as well as more of its defects, than any other of his orations, we have not forborne to transcribe it. We have only to remark further on the character of Mr. Grattan's oratory, that it seemed as if his imagination in the later years of his life, had thrown off every restraint and incumbrance. He rises into mysticism and extravagance, and reminds us, (so frequently do the aberrations of the human intellect resemble each other,) when he talks of 'heaven and earth being set adrift from one another,' and 'making God Almighty a tolerated alien in his own creation,' of one of the impious flights of the Della Crusca school of poetry, in which the poet makes

' ——— the Creator blush to see,
How horrible his works can be.'

Mr. Grattan, in the last hour of his eventful life, was *constans sibi*. With his expiring accents, he uttered his ardent desires for the liberty and welfare of his country. The Editor of these volumes has preserved a paper, dictated a short time before his death, containing a patriotic prayer for the indissoluble connexion of Great Britain and Ireland, but breathing a strenuous protest against the wild theories of democracy,—universal suffrage, and annual parliaments. 'I have just breath,' he says,

‘to enter my protest against both.’ Then follow his sentiments concerning the civil and political disabilities of the Roman Catholics, briefly but energetically expressed. ‘These resolutions,’ he adds, ‘contain my sentiments. This is my testamentary disposition; and I die with a love of liberty in my heart, and this declaration in favour of my country in my hand.’

Art. II. *A Voyage of Discovery into the South Sea and Beering's Straits, for the Purpose of exploring a North-East Passage*, undertaken in the Years 1815—1818, at the Expense of his Highness the Chancellor of the Empire, Count Romanzoff, in the Ship *Rurick*, under the Command of the Lieutenant in the Russian Imperial Navy, Otto Von Kotzebue. Illustrated with numerous Plates and Maps. 3 Vols. 8vo. pp. 1240. London. 1821.

THESE volumes comprise, besides a copious Introduction, Lieut. Kotzebue's Journal of his Voyage, occupying about half the work; an Analysis of the Islands discovered by the *Rurick* in the great ocean; a series of Miscellaneous Remarks and Opinions by the Naturalist who accompanied the Expedition, Adelbert Von Chamisso; and an Appendix, consisting of various contributions illustrative of the Geography and Natural History of the Islands visited by the Expedition. Although the voyage failed to accomplish the immediate object of the enterprise, and has not very materially extended our knowledge of the geography and hydrography of the Polar Regions, the information collected during the voyage, is both curious and valuable. Lieutenant Kotzebue has rendered an important service, by verifying in some instances the observations of former navigators, and correcting them in others. He has discovered several new islands in the South Seas, and has made us acquainted with the true position of more belonging to the same archipelago, respecting which his claims to be considered as the first discoverer may be questioned; and he has thrown much light on the formation of the coral rocks of which they consist. The volumes contain also a variety of interesting details, relating to the manners and customs of the Islanders.

The enterprise confided to Lieutenant Kotzebue, originated in the public spirit and munificence of an exalted individual, and was undertaken purely for the purpose of scientific discovery. The merit of suggesting the voyage, as well as of bearing the whole expense of it, belongs to Count Romanzoff. The *Rurick* sailed from Plymouth, in October, 1815. On the 28th, they cast anchor off Santa Cruz. After encountering several heavy storms, in doubling Cape Horn, they succeeded, on the 1st of February, in passing the latitude of Cape Vittoria, and on the 11th entered Conception Bay. Here the

Rurick underwent the necessary repairs, and these being completed, set sail for Kamtschatka. They looked in vain for Davis's Land and Wareham's Rocks, in the direction marked on Arrowsmith's chart; and Lieutenant Kotzebue is of opinion that the latter do not exist at all, but have been confounded with the Island of Sales. On arriving off Easter Island, they were surprised at being received by the natives with evident distrust and some hostile demonstrations. No women appeared among the multitudes assembled on the beach, whereas, preceding voyagers have had to complain of their importunity. And although the natives were eager to deal with the strangers, swimming to the boats with banana-fruits and sugar cane, which they bartered for any bits of iron, yet, on the attempt to land, the crew of the Rurick were saluted with showers of stones, to which they were obliged to put an end by some musket shots. They were obliged to have recourse to the same mode of self-protection in making good their retreat to the boats. This change in the behaviour of these hitherto friendly savages, was explained to Lieutenant Kotzebue on his arrival at the Sandwich Islands. The captain of an American schooner, who had employed himself in the year 1805, in catching a kind of seal, valuable for its skin, which is found in the little uninhabited island of Massafuero, resolved to establish a colony there, to carry on the fishery; and as he had no hands to spare from his own crew, he bethought him of the old expedient of man-stealing. In pursuance of this nefarious design, he sailed to Easter Island, and landing at Cook's Bay, endeavoured to seize upon a number of the inhabitants.

‘ The combat is said to have been bloody, as the brave islanders defended themselves with intrepidity; but they were obliged to yield to the terrible arms of the Europeans: and twelve men, and ten women, fell into the merciless hands of the Americans. Upon this, the poor creatures were carried on board, fettered for the first three days, and not released till they were out of sight of land. The first use they made of their recovered liberty, was, that the men jumped overboard; and the women, who attempted to follow them, were prevented only by force. The captain made the ship lie to, in hope that they would return on board for refuge, when they were threatened by the waves. He, however, soon perceived how much he had been mistaken; for the savages, used to the water from their infancy, thought it not impossible, notwithstanding the distance of three days' voyage, to reach their native country; and at all events they preferred perishing in the waves, to leading a miserable life in captivity. After they had disputed for some time as to the direction they should take, they separated; some took the direct way to Easter Island, and the others to the North. The captain, extremely enraged at this unexpected heroism, sent a boat after them, which returned after many fruitless efforts, as they always dived at the approach of the

boat, and the sea compassionately received them into its bosom. At last the captain left the men to their fate, and brought the women to Massafuero; and is said to have afterwards made many attempts to steal some of the people from Easter Island.

What became of the women, we are left to conjecture from the atrocious character of this worse than savage. To acts of perfidy and violence like this, but which may never have been disclosed, there is reason to attribute much of the apparently causeless distrust or wanton cruelty of savage nations.

On the 10th of April, land was descried, which proved to be a small, low island, covered with thick bushes, and surrounded with coral reefs, answering the description of the Dog Island of Schouten. As Lieut. Kotzebue could not discover the latter in the latitude assigned to it, there can be little doubt that his Doubtful Island is the same which Schouten discovered, its proper latitude being, $14^{\circ} 15' 11''$ S. On the 20th and 22nd, they discovered two other islands, to which he gave the names of Romanzoff's Island and Spiridof's Island; lat $14^{\circ} 57' 20''$, and $14^{\circ} 41'$. At the former of these they landed, and found it to abound in cocoa and palm trees. No natives made their appearance, but the recent traces of visitors were every where visible. In some uninhabited huts were found several articles of savage workmanship, and some poles with fishing-nets, which confirmed the conjecture that the island was visited at a certain season of the year for the sake of the fishery. They also met with several well made reservoirs, containing some water of a good taste. On the 23d, to the North of Palliser's Islands, they fell in with a groupe of coral islands, to which Lieut. Kotzebue gave the name of Rurick's Chain. Dean's Island, which is incorrectly laid down on Arrowsmith's chart, was discovered to the West. This also is composed of a circle of small islands, joined by coral reefs. To another groupe, still further westward, thirteen miles in extent, and having in the centre 'a large lake with a thickly wooded island in it,' they gave the name of Krusenstern's Islands. Baumann's Islands they could not find and Lieut. K. considers their existence as highly improbable. Penrhyn's Islands are another circle connected by coral reefs with a central lake, and are covered with a thick wood of cocoa trees. The population, which appeared to be numerous, bear a general resemblance to the people of the Marquesas: they differ, however, from the other South Sea Islanders, in not being tattooed; they are unusually bold and savage, and for the most part quite naked. Mulgrave Islands could not be descried in the direction they have been reported to occupy. On the 21st, after having passed during the night, as they afterwards discovered, between some

other low coral chains, they arrived at two other groupés, extending twenty-five miles from North to South, the channel between them being in lat. $11^{\circ} 11' 20''$ N. To these were given the names of Kutusoff and Suwaroff. On approaching the former island, a large boat, with nine islanders in it, came off towards them under full sail, and approached within a hundred fathoms of the *Rurick*.

'The modest and agreeable manners of these islanders,' says Lieut. K. 'which differed so entirely from the savage behaviour of those of the Penrhyns, astonished us greatly, as we could not expect to find this in the South Sea, in an island that had never been visited. They were all unarmed, and the strictest subordination was evident. The chief sat on the left side with his legs under him, on an elevation, placed on the outrigger, which was ornamented with coloured mats, having his head adorned with flowers and shell-wreaths..... We admired the rapidity with which their boat sailed close to the wind: it had only one disproportionately large sail, of fine woven mats, which was in the shape of an acute-angled triangle, the acute angle being undermost. The skill and quickness with which they put about their boat in tacking, deserved the admiration of every seaman. These islanders were of a black colour, tall, and slender; their straight black hair was tastefully interwoven with wreaths of flowers; their neck and ears singularly ornamented. Their clothing consisted of two curiously woven coloured mats, tied to the waist, one before and the other behind, descending to the knee; the other part of the body was naked. One could read the expression of obligingness and good nature on their countenance; and yet they have some resemblance to the Malays.'

They entered Avatscha Bay on the 19th of June, and in less than a month, their repairs and other arrangements being completed, the *Rurick* sailed for Beering's Strait. On the 26th July, (misprinted June,) she made Beering's Island, and on the 27th stood off the south-western part of St. Lawrence's Islands. Here Lieut. Kotzebue landed with a detachment of the crew, well armed, and had a friendly interview with the natives, who are described as resembling the inhabitants of Norton Sound, their language also being similar. Their clothing, which consists of skins, is filthy to the highest degree. They appear to visit this part only in the summer, for the purpose of carrying on the whale, morse, and seal fishery, their only dwellings being small tents made of the ribs of whales, and covered with morse-skin. The land has a most dismal appearance, consisting of mountains covered with snow. Not a single tree, not even a bush adorns the gray rocks. 'Only short grass' sprouts up here and there between the moss, and a few stunted plants rise above the ground; and yet, many a flower blows

' here.' On learning that Kotzebue was the commander, the natives invited him to their tent.

' A filthy piece of leather was placed on the ground for me to sit on ; and then they came up to me, one after the other—each of them embraced me, rubbed his nose hard against mine, and ended his caresses by spitting in his hands and wiping them several times over my face. Though these signs of friendship were not very agreeable to me, I bore all patiently. To suppress their further tenderness, I distributed some tobacco-leaves, which they received with much pleasure, and were going to repeat all their caresses again. I hastily took some knives, scissars, and beads, and thus happily prevented a second attack. An almost still greater misery awaited me ; when, in order to refresh me, they brought forth a wooden trough of whale-blubber, (a great delicacy among all the northern inhabitants of the sea-coasts), and I bravely took some of it, sickening and dangerous as this food is to an European stomach. This, and some other presents, which I afterwards made them, sealed the bond of our friendly acquaintance. My host, the proprietor of the tent, and probably the chief of his countrymen present, after our meals ordered a dance ; one of them stepped forwards, made the most comical motions with his whole body, without stirring from his place, making the most hideous grimaces ; the others sung a song, consisting of only two notes, sometimes louder, sometimes lower, and the time was beat on a small tambourine. After I had amused myself, with my friends, in this manner, for two hours, I took a short walk into the interior of the island, but was soon obliged to return on account of the fog. As I feared that it might increase before we reached the ship, I was obliged to quit the island sooner than I should have done, had the weather been fine. The savages appeared affected at our leaving them, and promised to visit us on board.'

pp. 192, 3.

Two days after, they received a visit from a detachment of natives from the northern side of the Islands, where a low tongue of land, extending to the west, has a singular appearance, arising from the subterranean dwellings of the natives, and the number of whale ribs set up perpendicularly between them.

' As soon as they perceived us, they pushed off from shore three baydares)* each containing ten men. They left off rowing, when they had approached the *Rurick* within ten yards : and then, with doleful voices, commenced a mournful song. Upon this, one in the middle arose, holding up a small black dog, and after speaking some words in an expressive manner, drew a knife, with which he gave the dog a mortal wound, and then threw the poor victim into the sea. After the conclusion of this ceremony, during which the deepest silence was observed in the

* A baydare is a large open boat, quite flat, made of the skin of the sea-lion. The Kamtschadales use them on shore by way of tents.

baydares, they approached the ship, but only a few ventured on board. I found no difference between these and our friends of yesterday. They call themselves, like them, Tschibocko; and the coast of Asia, opposite to them, Wemen.'

There can be little doubt, we think, that this was meant as a religious rite, either of augury or of propitiation. On the 30th of July, they were off the American shore, between Cape Prince of Wales and Guozdoff's Islands, which were discovered to be four in number, instead of three, as Captain Cook supposed. The habitations which cover this part of the coast, indicate a numerous population. On landing, the voyagers went into the *jurtes* or subterranean dwellings, which are described as cleanly and convenient.

'The entrance at the S.E. side was an opening, three feet high, supported by wood, which on the outside was prolonged on each side by mud walls. We entered, first, into an apartment ten feet long, seven broad, and seven high: the walls and the top were covered with wood. To the left hand, in a pit which extended all along the room, lay pieces of black blubber, about a foot square, and besides these lay sieves with long handles. To the right was a rather narrow pit, two feet and a half deep, and seven long, through the end of which we had to creep to get into an apartment, which was, indeed, six feet high, though not broader than the pit. Now we had a wooden partition before us, in the middle of which was a round opening one foot and a half in diameter, through which we were obliged to creep into a spacious anti-room, the four walls of which were ten feet long, and six feet high; the height increased towards the middle, and at the top was a small four cornered hole, covered with a bladder, which served for a window. On the wall opposite the entrance, broad boards, fastened one foot and a half above the floor, served for sleeping places, which only took up a third part of the room, and at the side walls they had placed some ladders quite horizontally, to set up their utensils. The walls and top, consisted of small beams, the visible sides of which were made even. All the habitations were built according to this plan, with the exception of one, where a more numerous family appeared to reside, as this had two more small side-rooms. Their floors are raised three feet above the earth, under which there are store-rooms, and perhaps dog-kennels, as they are only three feet high; the walls and floors are also made of wood: they have likewise windows, but no sleeping benches. Several utensils, and other very neat work of the inhabitants, lay scattered about in their dwellings. I particularly remarked two very neatly made sledges of morse and whale-bones, which likewise shows, that they are used to be drawn by dogs.' pp. 200, 1.

The inhabitants were supposed to have fled at the approach of the strangers, but several dogs came fawning up to them. After exploring this island, (for such it proved to be, and it re-

ceived the name of Saritscheff Island,) they were, on their return to the ship, pursued by two baydares, each containing ten men, whose savage cries and many weapons gave their haste a suspicious appearance. They overtook the boats of the *Rurick*, and were proceeding to board, evidently ignorant of the nature of fire-arms, when the bright sabres of the Europeans made them draw back, and assume a submissive and amicable appearance. Nothing could induce them to trust themselves on board the *Rurick*. These American savages were far more filthy and more ferocious than the St. Lawrence islanders. Their dress consisted of a short shirt of rein-deer or dog-skin, and they wore morse-bones under their lips, which gave them a most disgusting appearance.

The Voyagers proceeded in a northerly direction till the 1st of August; the land which had trended to the Eastward, vanished in that direction, while high mountains appeared to the North: they were at the entrance of a broad inlet, the current running strong into it,—perhaps at the entrance of the long sought North-east passage! Lieut. Kotzebue felt, he says, his heart oppressed with this idea, and, at the same time, an impatience which would not let him rest. The latitude of the ship's anchorage was $66^{\circ}42'30''$. As they sailed up this inlet, they continued to see the open sea before them in the East; and their hopes of discovering a passage into the Frozen Ocean were wrought up to the highest pitch of expectation. The weather was delightful. Towards noon on the 3d, however, they found themselves compelled to anchor in seven fathoms, off a high rocky island which lay to their right, and which received the name of their naturalist, Chamisso. Here they landed, and obtained an extensive prospect from the high ground.

‘The land to the South seemed to join every where. In the North, nothing was to be seen but the open sea. On the East, Chamisso Island is separated from the continent by a channel five miles broad in the narrowest part. The surrounding land was high and rocky. Snow was no where to be seen: the mountains were covered with moss, and the shore was clothed with luxuriant verdure. Chamisso Island was of the same nature, where we had now chosen a green spot on which we intended to drink tea. I readily confess that I have seldom felt myself happier than on this spot, to which the idea of being the first European that ever put his foot on this land, may have greatly contributed. The weather was at 12° heat, (a height which the thermometer never arrived at without the Sound,) and extremely fine. We found, on our tongue of land, under ground, several store-rooms lined with leaves, and filled with seal's flesh. Probably, therefore, the Americans in their hunting parties, have their station here; and to mark the place, have erected a small ill-built stone pyramid. The island, which has only a small landing place,

rises almost perpendicularly out of the sea. The rocks round about, and the islands to the West of it, are inhabited by numerous puffins, and the many egg-shells which we found in our way, were an indication that foxes destroyed the nests. Hares and partridges were here in plenty, and cranes, on their passage, rested on this island. On places protected against the North wind, grow willows from two to three feet high, and these are the only trees that we saw in Beering's Straits.'

Thirteen days were devoted to exploring the shores of this inlet, which received with great propriety the name of the Commander of the Expedition. Its discovery is at all events an important extension of our knowledge, and on account of the safe anchoring places which it affords, may be of service to future voyagers. No outlet could, however, be found, except a broad arm to the West, which ran into the land, but which the boats of the *Rurick* were prevented from exploring by shoals. According to the testimony of a native, it communicates with the sea, and is supposed to extend either to Norton's Sound or Schischmareff's Bay.

They had several encounters with the Americans, who had a healthy appearance; it should seem, therefore, that their diet agrees with them. They are said to subsist entirely on the flesh of marine animals, which they eat for the most part raw. They are excessively fond of tobacco, which they chew, snuff, and smoke. We transcribe an account of their manner of performing dinner.

'It was now their time for dinner. A seal which had just been killed, was put in the middle; they cut open its belly, and one after the other put in his head, and sucked out the blood. After they had sufficiently drunk in this manner, each cut himself off a piece of flesh, which they devoured with the greatest appetite, and it may easily be imagined how their naturally frightful countenances looked after such a repast.'

We have also a description of a social smoking party. It was, says Lieut. Kotzebue, 'a curious sight to see this savage horde sitting in a circle, smoking out of white stone pipes, with wooden tubes.' They obtain tobacco, as well as European goods, from the Tschukutskoi, who obtain them from the Russians, in exchange for skins. Their iron lances were recognised to be of Siberian manufacture, and the glass beads with which they adorn themselves, are of the same kind as those worn in Asia. Their language appeared to resemble, in the words which the voyagers could make out, that of the inhabitants of Norton Sound. Their *nasal* mode of salutation answers to the account given by Capt. Ross of the Esquimaux he fell in with. Their countenances are described as having an expression of wantonness, but not of stupidity; they have small eyes

and very high cheek bones; but their natural beauty is considerably heightened by holes on each side of the mouth, in which are worn morse-bones, ornamented with blue glass beads. Their heads and ears are also adorned with beads, in addition to which, some of the women had iron and copper rings on their arms. Their skin-dresses are of the same *cut* as those worn in Kam-schatka; besides which they sport pantaloons and small half boots of seal-skin. They are expert traders, especially the women, who excel in haggling, and are exceedingly amused when they fancy they have succeeded in cheating. They are, moreover, from their military weapons, supposed to be engaged in continual wars. How many things have these poor Americans in common with the civilized world!

Lieutenant Kotzebue, a little elated perhaps with the discovery of this Sound, now that he had found a place of refuge for the next year, thought it wisest to defer any attempt to push further Northward, and therefore steered across for the Asiatic coast, wishing, he says, 'to become acquainted with its inhabitants, and to compare them with the Americans.' We suspect that all his reasons for this singular determination are not before the public. Possibly he was anxious not to risk the loss to science, of the discoveries he had already made, by encountering the perils of a higher latitude. His curiosity to make acquaintance with the Tschukutskoi, was certainly a very insufficient reason for departing from his instructions. These people are stated to differ little in their appearance from the Americans, their boats and their arms being similar: only the Asiatics have not adopted the graceful appendage of the morse-bone below the under lip.

'As far as I am acquainted with the Tschukutskoi, I cannot agree in the general opinion, that they have longer faces, and, in general, nothing Asiatic about them. High cheek-bones, and small Chinese-eyes, are seen in all; and if the heads of some have less of an Asiatic form, it may, perhaps, arise from their proximity to the Russians. The beard is universally wanting, as on the American coast. On the whole, I find so imperceptible a difference between these two nations, that I am inclined to believe that they are descended from one stock. The Tschukutskoi whom I saw here are of a robust make, and above the middle size, an observation which I likewise made there. The dresses in both countries are the same; only the Americans are more cleanly, and their work appeared to me to be executed with more skill and taste. Their arms consist of bows, arrows, knives, and lances. The latter are entirely made of iron, with copper ornaments. Their women tattoo their arms and faces. We observed here, as well as on the opposite coast, that diseases of the eye are very frequent; which may, perhaps, be occasioned by the long winter, as the snow dazzles their eyes in the open air, and in the *jurtes* they are affected by the exhalations of the oil." Vol. I. p. 252.

The 'rubbing of the nose in saluting' is not customary here ; moreover, the Tschukutskoi live in eternal enmity with the Americans. One of them, on beholding a portrait of a morse-bone chief, which had been taken by the Russian artist, exclaimed, flourishing his knife, 'If I meet such a fellow with 'two bones, I shall run him through.' Except in the point of their alleged superior cultivation and more European features, Lieutenant Kotzebue confirms the account given of this people by Cook and Billings. They acknowledge the Russian supremacy. Chamisso, the Naturalist who accompanied the expedition, is of opinion, that the Tschukutskoi, the inhabitants of St. Lawrence's Island, which forms a connecting link and medium between the two continents, and all the inhabitants of the Northern coasts of America, belong to one and the same race ; 'a race of a decidedly Mongol physiognomy, 'that of the Esquimaux, whose Asiatic origin is evident, and 'whose wandering may easily be followed over the East cape 'of Asia, and along the coasts of America.' The Aleutians he thinks clearly referrible to the same race ; and Dr. Eschscholtz is stated to have ascertained the essential coincidence of their peculiar dialect with the common language. That language, the Greenland language of the Danish missionaries, is remarkable for its artificial construction ; and what is very singular, and to us inexplicable, it is stated by Chamisso, that 'in the Aleutian as well as in the Greenland dialects, there 'is a remarkable difference in the language of the men 'and of the women.' The Kamtschadales are a distinct branch of the same great Mongol family : they, as well as the Aleutians, are rapidly sinking into extinction under a foreign yoke, which has degraded them, according to Lieut. Kotzebue's honest and indignant admission, to the level of brutes. At Oonalashka, a number of these poor creatures were assembled to dance in honour of St. Alexander's day. The scene described by Lieut. K. was, he says, any thing but diverting.

'The orchestra consisted of three Aleutians, with tambourines, with which they accompanied a simple, melancholy tune, consisting of only three notes. Only one female dancer appeared at a time, who made a few springs, without any expression, and then vanished among the spectators. The sight of these people, who, with mournful countenances, were obliged to dance before me, gave me pain ; and my sailors, who also felt themselves uncomfortable, commenced, in order to cheer themselves, a joyful song, and two of them placing themselves in the middle of the circle, executed a national dance. This sudden transition pleased us all ; and a ray of pleasure beamed even in the eyes of the Aleutians, who, till now, had stood with their heads bowed down. A servant of the American Company, who had left his native Russia a robust youth, and had here grown old and grey, now suddenly rushed in at the door, and

cried, with his folded hands raised to Heaven, "They are Russians! they are Russians! Oh dear, beloved, native land!" His venerable countenance expressed his delight; tears of joy ran down his pale, emaciated cheeks, and he concealed himself to indulge in his feelings. The scene deeply affected me! I placed myself in the situation of this old man, while the remembrance of his happy youth, passed in his native country, now pressed with sorrow on his soul. He had come hither, with the hope of passing a comfortable old age in the bosom of his family, and was now obliged, like so many others, to end his days in this desert. Vol. I. pp. 273, 4.

From Oonalashka, the Rurick sailed for the coast of California, and after undergoing some repairs at St. Francisco, made for the Sandwich Islands. A very interesting account is given of the 'noble-minded Tamaahmaah,' the present sovereign, who, though he had recently been very ill used by some Russians from Sitka, treated Lieut. Kotzebue and his crew in the most friendly manner. Through the medium of a white, a favourite with the king, who acted as interpreter, Tamaahmaah thus addressed him.

"I learn that you are the commander of a ship of war, and are engaged in a voyage similar to those of Cook and Vancouver, and consequently do not engage in trade; it is therefore my intention not to carry on any with you, but to provide you gratis with every thing that my islands produce. This affair is now settled, and no further mention need be made of it. I shall now beg you to inform me, whether it is with the consent of your Emperor that his subjects begin to disturb me in my old age? Since Tamaahmaah has been king of these islands, no European has had cause to complain of having suffered injustice here. I have made my islands an asylum for all nations, and honestly supplied with provisions every ship that desired them. Some time ago there came from the American settlement of Sitka some Russians, a nation with whom I never had any intercourse before; they were kindly received, and supplied with every thing necessary; but they have ill-rewarded me, for they behaved in a hostile manner to my subjects in the island of Woahoo, and threatened us with ships of war, which were to conquer these islands; but this shall not happen as long as Tamaahmaah lives! A Russian physician, of the name of Scheffer, who came here some months ago, pretended that he had been sent by the Emperor Alexander to botanize on my islands; as I had heard much good of the Emperor Alexander, and was particularly pleased with his bravery, I not only permitted M. Scheffer to botanize, but also promised him every assistance; made him a present of a piece of land, with peasants, so that he could never want for provisions; in short I tried to make his stay as agreeable as possible, and to refuse none of his demands. But what was the consequence of my hospitality? Even before he left Owhyee, he repaid my kindness with ingratitude, which I bore patiently. Upon this, according to his own desire, he travelled from one island to another; and, at last, settled in the fruitful island of Woahoo, where

he proved himself to be my most inveterate enemy ; destroying our sanctuary, the Morai ; and exciting against me, in the island of Atooi, King Tamary, who had submitted to my power years before. Scheffer is there at this very moment, and threatens my islands." Vol. I. pp. 302—304.

The king was much pleased on being assured that the misconduct of the Russians was wholly unsanctioned by the Emperor, and that he never intended to conquer the Islands. Tamaahmaah is fond of the bottle, though he is said not to indulge in excess, and he gave, ' after the English fashion,' the health of his Imperial Majesty, in a bumper.

" When this was done, one of his ministers presented me with a collar of coloured feathers, of admirable workmanship, which the king had worn himself on solemn days : as, for example, in time of war. He then said to me, through Cook, though he speaks tolerably good English himself, " I have heard that your monarch is a great hero ; I love him for it, because I am one myself ; and send him this collar as a testimony of my regard." "

Tamaahmaah afterwards conducted Lieut. Kotzebue to his morai, or royal temple. Embracing one of the hideous idols outside, which was hung round more than the others with fruits and pieces of a sacrificed hog, he said, " These are our ' gods, whom I worship : whether I do right or wrong, I do ' not know ; but I follow my faith, which cannot be wicked, as ' it commands me never to do wrong.' "

' This declaration,' adds our Author, ' from a savage who had raised himself by his own native strength of mind to this degree of civilization, indicated much sound sense, and inspired me with a certain emotion. While the king is gone into the morai, nobody is allowed to enter ; and during that time, we admired the colossal idols cut in wood, and representing the most hideous caricatures.' "

That Tamaahmaah was not quite satisfied with the senseless superstition to which, probably from political motives, he conformed, is, we think, clearly betrayed by the apology which filled Lieutenant Kotzebue with so much admiration. Yet, of the two, the poor idolater and the Christian admirer of his idols, it would be hard to say which was worse employed. Our Lieutenant's emotions, on the occasion, were any thing but those of an enlightened piety. He deprecates, indeed, the attempt to convert these amiable and peaceful islanders to Christianity ; and his enmity against Missionaries breaks out on more occasions than one. After speaking of the shameful misconduct of some American captains, who have abused the king's confidence, and of the mischievous effects likely to result from it, he adds : ' The missionaries do them almost more injury, be-

* cause, by the religious hatred which they excite, they destroy whole nations.' This assertion has a note attached to it, (p. 353.) in which we expected to find some fact or allegation in support of so bold and strange a charge; but, whether the reference is erroneous, or the proper note misplaced by the Translator, it contains not a word bearing on the subject. Dr. Chamisso, in his Remarks and Opinions, betrays a similar degree of ignorance and irreligion.

'No missionaries,' he says, 'had yet come to the Sandwich Islands; and in truth, they could promise themselves but little fruit among this sensual people. Christianity cannot be established in Eastern Polynesia, but on the overthrow of every thing existing. *We do not doubt the events at Otaheite*, but, at the same time, *we cannot conceive of them*; and M. Marin, who had previously visited these islands, told us, *what is very clear*, that the natives for the most part, only visited the missionaries to have the pleasure of mimicking their customs.'

M. Marin is a Spaniard, settled at Woahoo, as a farmer, who has introduced, with success, the cultivation of the vine, and of rice, and various foreign plants, and has on his estate numerous herds of cattle. The Sandwich Islands are so far under great obligations to his spirit and industry. But the 'clearness' of his assertion in the present instance, which arises entirely from its accordance with Lieut. Kotzebue's prejudices, cannot atone for its being at utter variance with notorious fact. In perfect consistency with the above misrepresentation, is the following apology for the existing religion of Owhyhee.

'The human victims, who are here killed at the death of the king, princes, and distinguished chiefs, and buried with their remains, are of the lowest class. In certain families of this cast, the fate of dying with the different members of such or such a noble family, is hereditary, so that it is known at the birth of a child, at whose death he is to be sacrificed. The victims know their destination, and their lot does not seem to have any terror for them. The progressive spirit of the times has almost made this custom antiquated, which will hardly be repeated at the death of the most sacred person. When three victims, on the death of Kahumanna's mother, offered themselves to fulfil their destination, Kareimoku would not allow it, and no human blood was shed. Human sacrifices, it is true, still take place, but it would be unjust to upbraid the Owhyeeans for them. They sacrifice culprits to their gods, as we sacrifice them in Europe to justice. Every land has its peculiar customs. What were the Christians when *autos-da-fe* were celebrated, and how long have they ceased? The custom of eating human flesh had ceased long before the death of Cook. The last historical traces of it may be found in the island of Woahoo.

Every great chief has his peculiar gods (*Akua*), the idols of which are represented in his morai. Others have different ones. The worship of these idols appears to be more for distinguished parade than religion.

The common people must do without these idols, and they make various creatures, birds, fowls, &c. for the object of their worship. Superstition prevails under many forms in the Sandwich Islands. As Kareimoku's guests, we were present at the celebration of a *Tabu poru*, which lasted from the setting of the sun to sunrise on the third day. It is already known what degree of sanctity is imparted to him who joins in this communion with the gods during the time. Should he accidentally touch a woman, she must be instantly put to death. Should he enter a woman's house, the flames must immediately consume it. We expected a certain seriousness during these sacrifices and prayers, and were astonished at the profane disposition which manifested itself; the indecorous sport that was made with the idols, and the tricks which they delighted to play us during the sacred ceremony. Children show more sedateness in playing with their dolls. pp. 247—249.

The Owhyheans are described as selfish, uncleanly, addicted to the grossest sensuality, and as having lost their natural hospitality. Old Tamaahmaah, though 'faithful to the customs of his ancestors,' and cautious of offending against the prejudices of his people, appears anxious to introduce civilization and moral improvement among his people. He 'distinguishes every European who settles in his islands, if his conduct be good;' and to those whom he receives into his service, he is very liberal in lands and in salary. His ships are manned half by Europeans and half by natives, and he is trying to procure admission for his flag into Canton. He is said to be immensely rich. 'But after the death of the old hero,' says our Doctor, 'his kingdom, founded or kept together by force, will fall to pieces, the partition of it being already decided upon.'

'It would be very important for navigation,' says Lieut. K., 'if the Sandwich Islands were on a level with Europe, in civilization; and the English, who have taken these islands under their protection, should take care that, after Tamaahmaah's death, a sensible man may succeed, and every revolution be avoided. Tamaahmaah deserves to have a monument erected to him.'

Lio-Lio, (i. e. dog of all dogs,) the heir apparent, or, as Chamisso has it, the *Prince of Wales* of the Island, is a weak, lazy, low-minded animal, who will certainly not be able to retain the supremacy. It is expected that the Islands of Owhyhee, Atooi, Mowee and Woahoo, will be divided among the several leading chieftains. In the mean time, as all the European settlers marry native women, a mixed race is daily springing up, who will probably acquire the ascendancy; and Kotzebue gives it as his opinion, that the primitive race will eventually become extinct. Young, of whom Vancouver has given an

account, is one of the principal confidants of the king, to whom his wife is nearly allied. An Englishman, named Holmes, who has resided for nearly thirty years on the island of Woahoo, has also great influence; and the fort is commanded by another Englishman of the name of George Berkley.

Whatever political changes these islands may undergo, no part of the world seems to call more loudly for the introduction of the arts of civilized life, and, in connexion with them, for the great engines of moral improvement, education and the Bible. The importance of the station, the critical state of the islands, the ascendancy which the English have already obtained, the personal character of the monarch, and the slight hold which their superstition appears to have on the minds of the natives, all concur in strongly recommending the Sandwich Islands as the sphere of Missionary labour. A son of the King of Atooi, and some other Owyhean youths, are now under education in Connecticut. This is an important measure; but it will require to be followed up with a partial colonisation, both with teachers and artisans, in order to give permanence to any plans of melioration. Nothing else will save these Islands from falling a prey to intestine warfare, or to the tender mercies of unprincipled mercantile adventurers. England will have to protect Polynesia, as she has to protect Africa, from American buccaniers and European men-stealers. The Russian American Company require in particular to be watched; and in the navy of that gigantic and ever-growing empire, we shall probably, at no very distant period, have to encounter a dangerous rival. It will be a great thing not to deserve to be expelled from seas where the triumph of our navies might subserve the triumph of Christianity, where our language is already sufficiently understood, to be easily rendered the medium of evangelical instruction, and where what has already been achieved for Taheite, presents the strongest encouragement to persevere in the same line of beneficent moral conquest.

From the Island of Woahoo, Lieut. Kotzebue made for the tropical Islands of the Pacific; and on the 10th of January, 1817, he fell in with a low woody island, in lat. $10^{\circ} 8'$, long. $189^{\circ} 4' W.$ to which, concluding it to be a new discovery, he gave the name of New Year's Island. The natives, who appeared in their boats, were tall and well shaped, and differed considerably in their physiognomy from the inhabitants of the other South Sea islands, having a high forehead, an aquiline nose, and sparkling brown eyes. They were tattooed, but not in the face. Their long black air, well rubbed with cocoa oil, was tied above the

forehead, and adorned with shell ornaments; they wore also a collar of red shells, and in their immense ear-holes, 'which measured more than three inches in diameter,' they wore a roll of green leaves or of tortoise-shell. A few days after, the *Rurick* arrived at a chain of low wooded islands, inhabited by the same race, whom they found a kind-hearted people. On examination, the whole groupe proved to be of coral formation; and on some of them, the layer of mould was found not more than two inches deep, so recently have they risen above the deep. Lieut. K. thus describes his feelings on first landing at one of these modern islands.

'The spot on which I stood filled me with astonishment, and I adored in silent admiration the omnipotence of God, who had given even to these minute animals the power to construct such a work. My thoughts were confounded when I considered the immense series of years that must elapse, before such an island can rise from the fathomless abyss of the ocean, and become visible on the surface. At a future period they will assume another shape; all the islands will join and form a circular slip of earth, with a pond or lake in the circle; and this form will again change, as these animals continue building till they reach the surface, and then the water will one day vanish, and only one great island be visible. It is a strange feeling to walk about on a living island, where all below is actively at work. And to what corner of the earth can we penetrate, where human beings are not already to be found? In the remotest regions of the north, amidst mountains of ice, under the burning sun of the equator, nay, even in the middle of the ocean, on islands which have been formed by animals, they are met with!'

Yet, in spite of the thinness of the superficial layer of earth, trees were already growing, in several of the islands, between the large blocks of coral, which resembled, says the Russian Navigator, 'in height and thickness, our largest oaks.' The whole chain, which bears the name of Radack, consists of ten circular groupes of islands, extending over nearly six degrees of latitude. To the west of this chain, at the distance of about a degree, there exists, according to the testimony of the natives, a second chain, consisting of nine large groupes and three single islands, which they call Ralick. The groupe which Lieut. Kotzebue first discovered, and which forms part of the Radack chain, consists of sixty-five islands, and is about thirty miles in length from West to East, and about ten miles in breadth. It received the name of Count Romanzoff. Otdia, the most eastern and largest island of the Romanzoff groupe, lies in lat. 9°. N. long. 189°. W. Whether Lieut. Kotzebue can claim to be the first discoverer of the Radack chain, or not, depends on the determination of their identity with the Chatham and Calvert's Islands of the charts; but

Captain Krusenstern is disposed to think, that what Capt. Marshall saw were the islands of the Ralick chain. Kotzebue has at all events been the first to make us acquainted with their true situation and internal character; and the narrow inspection which he was enabled to take of them, has put us in possession of much more full and satisfactory information relative to their origin. Nothing in nature is more wonderful than the process by which these islands are continually rising into existence. The foundation on which the corals build, are shoals or table mountains, rising with perpendicular walls from the depths of the ocean, near which the lead finds no bottom. The surface of the table is below water: only a broad dam or reef around the circumference of it, reaches the surface at low water. As far as this dam can be examined, it consists of horizontal layers of a limestone formed of coral sand or fragments of madrepores; a species of rock evidently of new formation, and which still continues to be produced. It is this same stone in which, on the coast of Guadaloupe, human skeletons have been found enclosed. Thus, says M. Chamisso, 'we cannot but believe that

' in those parts of the sea where the enormous masses of this formation rise, even in the cold and unilluminated bottom of the ocean, animals are continually employed in producing, by the process of their life, the materials for its indisputably continued growth and increase. And the ocean between the tropics seems to be a great chemical laboratory of nature, where she confides an important office in the system of her economy, to these imperfectly organized animals that produce lime-stone.'

' A fine white sand of madrepore fragments covers the declivity of the dam, which is washed by the water. A few kinds of branching madrepores, or millepores, rise partially from this bottom, in which they have fixed themselves, with roots of a round form. Several others grow on the stone walls of larger clefts, the bottom of which is filled up with sand; among these also the *Tubipora musica*, which we saw in a living state, and the producers of which we recognised to be a polypus of the form of a star of eight rays. Species which cover the stone, or assume a lozenge form (*Astrea*) are always met with in the constantly-watered hollows of the bottom, next to the breakers. The red colour of the reef, under the breakers, is caused by a *Nullipora*, which covers the stone wherever the waves beat, and under favourable circumstances, assumes a stalactitical form. The colour and silky lustre, which disappear in the air, immediately decided us to ascribe to this substance an animal nature, and the treatment of the bleached skeleton, with diluted nitric acid, confirmed our opinion, which had been founded on analogy. The cursory view distinguishes, only by the colouring, and a certain velvet-like appearance, the lythophytes, with fine pores in a living state, from their dead bleached skeletons. We found only the *Millepora cærulea*, and

the *Tubipora musica*, and a yellowish, red-brown *Distichopora*, with coloured skeletons; but never saw the latter alive. The kinds with larger stars, or *Lamellæ*, have larger and more distinguishable polypuses. Thus an animal, resembling the *Actinia*, covers the end-branches of a species of *Caryophyllia*, which we also found alive above low water-mark; the branches and roots seem to be bleached and dead. We often see in the lithophytes living branches, or parts existing with others that are dead; and the species, which otherwise assume a spherical form, spread out in places where sand is carried, into flat surfaces, with a raised edge, because the sand kills the upper part, and they can only live and grow on the circumference. The enormous masses of one growth, which are met with here and there on the islands, or on the reefs, as rolled pieces of rock, have been probably formed in the tranquil depths of the ocean. Above, under the influence of various agents, only masses of inferior size can be formed. A broad-limbed *Corallina*, in a living state, has a vegetable green colour, which it loses when dried.

On these coral ridges form the sand-banks which the sea throws up, especially at the windward side and at the projecting angles of the circumference. These sand-banks become islands, having in their centre a basin or lagoon, communicating with the sea by narrow inlets. In some cases, where the ring is small, the lagoon is filled up, and a single island is produced; but in that case, the flat level in the centre is always lower than the outward wall of the island, and here pools of water are formed after a continued rain,—the only fresh water the inhabitants possess. No dew falls in these islands, nor do they check the course of the wind. The process of their formation is thus more particularly described in an Appendix.

‘As soon as the outer edge of the reef has reached such a height, that it remains almost dry at low water, at the time of ebb, the corals leave off building higher; sea-shells, fragments of coral, sea-hedgehog shells, and their broken off prickles are united by the burning sun, through the medium of the cementing calcareous sand, which has arisen from the pulverisation of the above-mentioned shells, into one whole, or solid stone, which, strengthened by the continual throwing up of new materials, gradually increases in thickness, till it at last becomes so high, that it is covered only during some seasons of the year by the high tides. The heat of the sun so penetrates the mass of stone when it is dry, that it splits in many places, and breaks off in flakes. These flakes, so separated, are raised one upon another by the waves at the time of high water. The always active surf throws blocks of coral (frequently of a fathom in length, and three or four feet thick) and shells of marine animals between and upon the foundation stones; after this the calcareous sand lies undisturbed, and offers to the seeds of trees and plants cast upon it by the waves, a soil upon which they rapidly grow to overshadow its dazzling white surface. Entire trunks of trees, which are carried by the rivers from

other countries and islands, find here, at length, a resting place, after their long wanderings : with these, come some small animals, such as lizards and insects, as the first inhabitants. Even before the trees form a wood, the real sea-birds nestle here ; strayed land birds take refuge in the bushes ; and at a much later period, when the work has been long since completed, man also appears, builds his hut on the fruitful soil formed by the corruption of the leaves of the trees, and calls himself lord and proprietor of this new creation.' Vol. III. pp. 332, 3.

The view of these coral groupes is described as presenting a tiresome uniformity. Looking from the outer sea, where the cocoa-tree is not seen above the rest of the wood, it would hardly be supposed that they had any inhabitants. The most useful plant is the common pandanus of the South-Sea Islands, which grows wild on the sterile sand where vegetation commences : its fruit is the principal food of the inhabitants, the spicy juice obtained from it is their wine, and its leaves furnish them with aprons, mats, sails, and mattresses. The cocoa-tree, besides affording them drink and food, oil, and utensils, supplies them with the materials of their cordage. The sea brings them timber, and in the wrecks of ships, the iron which they so highly prize. The Radackers are described as slender in their make, well-built, and healthy. ' Their bones,' Lieut. K. informs us, ' are as delicate as those of women ; their hands ' and feet uncommonly small.' They are darker than the people of Owhyhee, but are distinguished by greater clearness of skin. They are mild and timid, but cheerful and hospitable ; and what is highly remarkable, the women uniformly conducted themselves with modesty and reserve. ' No woman of Radack,' says M. Chamisso, ' ever came on board our ship ;' and both sexes are represented as free from the vices which disgrace the people of the more Eastern Polynesia. Yet, they have their wars, and in Prince Lamary all the Northern groupes had submitted to a conqueror. As to religion, they are stated to adore an invisible God, and to offer him a simple tribute of fruits, without temples and without priests ; but we receive with some suspicion, the details of M. Chamisso on this subject. It is plain, that a species of polytheism prevails, together with a belief in conjuration and omens. Infanticide is the law of Radack : no mother is allowed to bring up more than three children ; the fourth she is obliged to bury alive, and any more that she may have. Yet, with a singular mixture of refinement and barbarity, ' a staff fixed in the ground, with annular incisions, marks the grave of the children who were not allowed ' to live.' The bodies of the chiefs are buried on the islands, under rude monumental heaps of stones : those of the

people are committed to the sea. Altogether, these 'uncorrupted children of nature,' must be allowed to exhibit a very extraordinary and favourable specimen of uncivilized life. Notwithstanding the barbarous custom above stated, their character is decidedly amiable; they discover a taste in their dress, a cleanliness, and a modesty very strikingly in contrast with the manners of savages in general; and their difference from the inhabitants of other chains of islands, who appear to belong to the same great family, is a circumstance at present inexplicable. The inhabitants of a not very distant groupe were reported to be cannibals.

The most extraordinary personage whom they met with in Radack, was, however, a foreigner named Kadu, who had been driven by a storm out of his course, and after drifting about the sea for eight months, had at length fortunately been cast on the groupe of Aur. He was a native of the island of Ulle, one of the Carolinas. This highly intelligent and amiable savage attached himself to Kotzebue, and at his own urgent request, was received into his service. He appears to have acted with great decision and firmness, and during the subsequent voyage to the North, behaved with singular propriety. On arriving at Oonalashka, he was much astonished at the sight of some large oxen, and considerably relieved at ascertaining that the meat which the crew ate, was the flesh of these animals. It seems that he had imagined they ate men, and had thought it might one day be his turn to serve as ship-provision; for soon after their departure from Radack, he had been present at the opening of a barrel of salt meat, and the sight of the ribs brought to his recollection the warning of his friends, not to go with the white strangers, because they ate the blacks.

Lieut. Kotzebue had proceeded on the 10th of July as far as the St. Lawrence Islands, when the sight of ice extending to N. E. and then to N. over the whole surface of the ocean, concurred with a serious inflammation on his lungs, to decide him on returning to Oonalashka. 'The moment I signed the paper (announcing this determination), was,' he says, 'the most painful in my life, for with this stroke of my pen, I gave up the ardent and most cherished wish of my heart.' Kadu on their return was left at Otdia: he had left behind in Aur a little child whose lamentations during his absence, as reported to him by the islanders, shook his determination to proceed to Europe. On the departure of the Rurick, he cried like a child, and implored 'Totabu' to come again. Men, women, and children accompanied their benefactors to the boats with loud and unaffected lamentations. 'After we had put off,' says our Author,

' they all sat on the shore, and joined in a song, in which our names were frequently repeated.'

This article has already extended beyond its due limits, and we must therefore waive all further remark. There are some coloured plates, consisting of portraits of Rarick, Kadu, and other islanders, and two or three views, of indifferent execution, but answering the purpose of illustration.

Art. III. *Travels in Syria and the Holy Land.* By the late John Lewis Burckhardt. Published by the Association for promoting the Discovery of the Interior Parts of Africa. 4to. Price 2l. 8s. London. 1822.

WE have so long been accustomed to contemplate the character of Burckhardt with affectionate esteem, that we were highly gratified when the present volume, a part only of the posthumous manuscripts of that amiable and intelligent traveller, made its appearance. It contains his observations in Syria and Arabia Petraea, and his tour in the Peninsula of Mount Sinai, though in point of date the latest of his expeditions, has been added to it, because it is connected by its subject with his journey through the adjacent districts of the Holy Land. There still remain, as we are told by the Editor, manuscripts sufficient to fill two volumes, one of which will consist of his travels in Arabia, which were confined to the Hedjas or Holy Land of the Mussulmans, the part least accessible to Christians; and the other will contain copious remarks on the Arabs of the Desert, with a particular account of the singular tribes of the Wahabys.

It is fortunate for the posthumous fame of the lamented Sheikh Ibraim, and fortunate also for the general interests of science, that the work has been published under the inspection of an Editor so well qualified for the task, as the present acting secretary of the African Association. Mr. Leake has given ample security for the able performance of the duty, by his *Researches in Greece*, and the masterly disquisitions upon the geography of the East, with which he enriched Mr. Walpole's collection. His preface moreover to the volume before us, bears additional attestation to the extent and variety of his erudition, and contributes to the solution of several interesting geographical problems, which have hitherto been matters of inextricable doubt and perplexity.

But as it may seem singular, that a volume of travels in *Asia* should have been published by a Society whose professed object is the promotion of discoveries in Africa, it will be right to present our readers with a passage or two in the preface, accounting for the circumstance.

'The Association having had the good fortune to obtain the services of a man of Mr. Burckhardt's education and talents, resolved to spare neither time nor expense in enabling him to acquire the language and manners of an Arabian Mussulman in such a degree of perfection, as should render the detection of his real character in the interior of Africa extremely difficult.

'It was thought that a residence in Aleppo would afford him the most convenient means of study, while his intercourse with the natives of that city, together with his occasional tours in Syria, would supply him with a view of Arabian life and manners in every degree, from the Bedouin camp to the populous city. While thus preparing himself for the ultimate object of his mission, he was careful to direct his journeys through those parts of Syria which had been the least frequented by European travellers, and thus he had the opportunity of making some important additions to our knowledge of one of those countries, of which the geography is not less interesting by its connexion with ancient history, than it is imperfect in consequence of the impediments which modern barbarism has opposed to scientific researches. After consuming near three years in Syria, Mr. Burckhardt, on his arrival in Egypt, found himself prevented from pursuing the execution of his instructions, by a suspension of the usual commercial intercourse with the interior of Africa, and was thus during the ensuing five years, placed under the necessity of employing his time in Egypt, and the adjacent countries, in the same manner as he had done in Syria. After the journeys to Egypt, Arabia, and Mount Sinai, which have been briefly described in the Memoir prefixed to the former volume of his travels, his death at Cairo, at the moment when he was preparing for immediate departure to Fezzan, left the Association in possession of a large collection of Manuscripts, concerning the countries visited by their Traveller in these preparatory journeys, but of nothing more than oral information as to those to which he had been particularly sent.'

We remarked upon our first glance at the map prefixed to the volume, that the Editor, under whose inspection it was constructed from Burckhardt's materials, has inserted in it the ancient names of places; and in justification of this part of his plan, we are judiciously referred to the celebrated work of Reland upon Sacred Geography. Much indeed is still wanting to elucidate this most interesting subject. Burckhardt, though abounding in every species of general information, was not qualified by ancient learning to illustrate the antiquities of the countries through which he travelled. But those countries have been lately visited under more favourable circumstances, by a gentleman peculiarly qualified for an examination of ancient inscriptions, the most faithful of geographical evidences, and for elucidating the ancient geography of the Decapolis, and its adjacent districts; a branch of investigation attended with singular difficulties, many of which arise from the ambiguity of the ancient authorities. We refer to Mr. W.

Bankes. But we must not render imperfect justice to Burckhardt. He deserves well of science, for having adjusted the sites of many places in the Haouran, such as Scythopolis, Hippus, Abila, Gerasa, and Amathus; and sacred geography owes him much for having ascertained the situation of many Hebrew cities in the once populous but now deserted region, formerly known by the names of Edom, Moab, Ammon, and the country of the Amorites.

Our Traveller's chief geographical discoveries may be thus summed up: the country between the Dead Sea and the gulf of *Ælana*; the extent, conformation, and detailed topography of the Haouran; the site of Apameia on the Orontes, a flourishing city under the Macedonian Greeks; the site of Petra, which gave the name of Arabia Petraea to the surrounding territory; and the general structure of the peninsula of Mount Sinai, with many new facts in its geography,—one of the most important of which is, the extent and form of the Atlantic gulf, hitherto omitted, or erroneously delineated in maps. Before Burckhardt, the existence of the long valley known by the names of El Ghor and El Araba, was scarcely suspected. This prolongation of the valley of the Jordan, which completes a longitudinal separation of Syria for 300 miles, from the sources of that river to the eastern branch of the Red Sea, is an important feature in sacred geography; for it indicates that the Jordan once discharged itself into the Red Sea, and confirms the truth of that great convulsion, described in Genesis, which converted into a lake the fertile plain occupied by the cities of Adma, Zeboin, Sodom and Gomorrah, and changed all the valley southward of that district into a sandy desert. The sites also of the Greek cities of Larissa and Apameia, have been now for the first time scientifically examined; and the large lake, together with the modern name of Famia, which for so long a time have occupied a place in the maps of Syria, may henceforth be erased.

‘Although,’ says the Editor, ‘Mount Sinai, and the deserts lying between that peninsula and Judæa, have not, like the latter country, preserved many of the names of Holy Scripture, the new information of Burckhardt contains many facts in regard to their geography and natural history, which may be useful in tracing the progress of the Israelites from Egypt into Syria.’

‘The bitter well of Howara, fifteen hours southward of Ayoun Moussa, corresponds as well in situation as in the quality of its water, with the well of Marah, at which the Israelites arrived after passing through a desert of three days from the place near Suez where they had crossed the Red Sea.’

‘The Wady Gharendel, two hours beyond Howara, where are

wells among date-trees, seems evidently to be the station named Elim, which was next to Marah, and at which the Israelites found "twelve wells of water, and threescore and ten palm trees."* And it is remarkable that the Wady el Sheikh, and the upper part of the Wady Feiran, the only places in the peninsula where manna is gathered from below the tamarisk trees, accord exactly with that part of the desert of Sin, in which Moses first gave his followers the sweet substance gathered in the morning, which was to serve them for bread during their long wandering;† for the route through Wady Taybe, Wady Feiran, and Wady el Sheikh, is the only open and easy passage to Mount Sinai from Wady Gharendel; and it requires the traveller to pass for some distance along the sea-shore after leaving Gharendel, as we are informed the Israelites actually did on leaving Elim‡.

* The upper region of Sinai, which forms an irregular circle of thirty or forty miles in diameter, possessing numerous sources of water, a temperate climate, and a soil capable of supporting animal and vegetable nature, was the part of the peninsula best adapted to the residence of near a year, during which the Israelites were numbered, and received their laws.

† About the beginning of May, in the fourteenth month from the time of their departure from Egypt, the children of Israel quitted the vicinity of Mount Horeb, and under the guidance of Hobab, the Midianite, brother in law of Moses, marched to Kadesh, a place on the frontiers of Canaan, of Edom, and of the Desert of Paran or Zin!|| Not long after their arrival, "at the time of the first ripe grapes," or about the beginning of August, spies were sent into every part of the cultivated country, as far north as Hamah.§ The report which they brought back was no less favourable to the fertility of the land, than it was discouraging by its description of the warlike spirit and preparation of the inhabitants, and of the strength of the fortified places: and the Israelites having in consequence refused to follow their leaders into Canaan, were punished by that long wandering in the deserts lying between Egypt, Judæa, and Mount Sinai, of which the sacred historian has not left us any details, but the tradition of which is still preserved in the name of El Tyh, annexed to the whole country; both to the desert plains, and to the mountains lying between them and Mount Sinai.

‡ In the course of their residence in the neighbourhood of Kadesh, the Israelites obtained some advantages over the neighbouring Canaanites,¶ but giving up at length all hope of penetrating by the frontier which lies between Gaza and the Dead Sea, they turned to the eastward,

* Exodus Chap. 15, Numbers C. 33.

† Exod. Chap. 16. ‡ Numbers Chap. 10 et seq. and C. 33, Deut. C. 1,

|| Numbers Chap. 33, v. 10, 11. § Numbers C. 13. Deut. C. 1.

¶ Numbers C. 21.

with the view of making a circuit through the countries on the southern and eastern sides of the lake. Here, however, they found the difficulty still greater. Mount Seir of Edom, which under the modern names of Djébal, Shera, and Hesma, forms a ridge of mountains, extending from the southern extremity of the Dead Sea to the Gulf of Akaba, rises abruptly from the valleys El Ghor and El Araba, and is traversed from west to east by a few narrow Wadys only, among which the Ghoeyr alone furnishes an entrance that would not be extremely difficult to a hostile force. This perhaps was the "high way," by which Moses, aware of the difficulty of forcing a passage, and endeavouring to obtain his object by negotiation, requested the Edomites to let him pass, on the condition of his leaving the fields and vineyards untouched, and of purchasing provisions and water from the inhabitants.* But Edom "refused to give Israel passage through his border," and "came out against him with much people, and with a strong hand."† The situation of the Israelites was therefore very critical. Unable to force their way in either direction, and having enemies on three sides, (the Edomites in front, and the Canaanites and Amalékites on their left flank and rear,) no alternative remained for them but to follow the valley El Araba southwards, towards the head of the Red Sea. At Mount Hor, which rises abruptly from that valley, "by the coast of the land of Edom,"‡ Aaron died, and was buried in the conspicuous situation which tradition has preserved as the site of his tomb to the present day. Israel then "journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom,"§ "through the way of the plain from Elath, and from Eziongeber," until "they turned and passed by the way of the wilderness of Moab, and arrived at the brook Zered."|| It may be supposed that they crossed the ridge to the southward of Eziongeber, about the place where Burckhardt remarked, from the opposite coast, that the mountains were lower than to the northward; and it was in this part of their wandering that they suffered from the serpents, of which our traveller observed the traces of great numbers on the opposite shore of the Ælanitic gulf. The Israelites then issued into the great elevated plains which are traversed by the Egyptian and Syrian pilgrims, on the way to Mekka, after they have passed the two Akabas. Having entered these plains, Moses received the Divine command, "You have compassed this mountain long enough, turn you northward."—"Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you."¶ The same people who had successfully repelled the approach of the Israelites from the strong western frontier, was alarmed now that they had come round upon the weak side of the country. But Israel was ordered "not to meddle" with the children of Esau, but "to pass through their coast" and to "buy meat and water from them for money," in the same manner as the caravan of Mekka is now supplied by the people of the same moun-

* Numbers C. 20. Deuter. C. 1. † Numbers C. 20. ‡ Ibid.

§ Numbers C. 21. || Deuter. C. 2. ¶ Ibid.

44 Burckhardt's *Travels in Syria and the Holy Land*.

tains, who meet the pilgrims on the Hadj route. After traversing the wilderness on the eastern side of Moab, the Israelites at length entered that country, crossing the brook Zered in the thirty-eighth year from their first arrival at Kadesh Barnea, "when all the generation of the men of war were wasted out from among the host."* After passing through the centre of Moab, they crossed the Arnon, entered Ammon, and were at length permitted to begin the overthrow of the possessors of the promised Land, by the destruction of Sihon the Amorite, who dwelt at Heshbon.† The preservation of the latter name, and of those of Diban, Medaba, Aroer, Amman, together with the other geographical facts derived from the journey of Burckhardt through the countries beyond the Dead Sea, furnishes a most satisfactory illustration of the sacred historians.' Preface, pp. 12—16.

After an interesting tour from Damascus into the countries of the Libanus and Anti-Libanus, having been detained at that city on his return for more than a fortnight by indisposition, Mr. Burckhardt, in November 1810, began to prepare for a journey into the Haouran, as soon as he had recovered his health. Having obtained the requisite passports, he assumed the dress of the Haouran people with a keffic and a large sheep-skin over his shoulders, put a spare shirt into his saddle-bag, a pound of coffee-beans, two pounds of tobacco, and a day's provender of barley for his horse.

'I then joined,' says this enterprising Traveller, 'a few Fellahs of Ezra, of one of whom I hired an ass, though I had nothing to load it with, but my small saddle-bag; but I knew this to be the best method of recommending myself to the protection of my fellow travellers; as the owner of the ass necessarily becomes the protector and companion of him who hires it. Had I offered to pay him before setting out merely for his company on the way, he would have asked triple the sum I gave him, without my deriving the smallest advantage from this increase, while he would have considered my conduct as extraordinary and suspicious. In my girdle I had eighty piastres (about £4. sterling) together with a watch, a compass, a journal book, a pencil, a knife, and a tobacco purse.' p. 52.

Ezra is one of the principal villages of the Haouran: it contains about 150 Turkish and Druse families, and about 50 of Greek Christians. It was once a flourishing city, its ruins being between three and four miles in circumference. The inhabitants live in the ancient buildings, which are in complete preservation, and built of stone, as are all the houses in the Haouran from Ghavarib to Boszra. This substantial mode of building prevails not only in the ancient public edifices which Mr. Burckhardt observed in those districts, but in their private

* Deuter C. 2. † Numbers. C. 21. Deuter. C. 2.

dwelling. The interior of the rooms is constructed of large stones; across the centre, is a single arch two or three feet in breadth, which supports the roof, consisting of stone slabs a foot broad, two inches thick, and about half the length of the room, one end resting on short projecting stones, and the other upon the top of the arch. The rooms are seldom higher than nine or ten feet. To complete the durability of this singular species of domestic architecture, most of the doors were anciently of stone, and turned upon hinges of the same material, being about four inches thick, though rarely higher than four feet. From many of the public edifices, our Traveller copied various Greek inscriptions, but not without interruption. For it is a general opinion with these ignorant people, that inscriptions indicate hidden treasure, and that by reading or copying them, a knowledge is obtained where the treasure lies. 'I often,' says he, 'combated this opinion by simply asking them, whether, if they chose to hide their money, they would be so imprudent as to inform strangers where it lay.'

There is somewhat of a heavy uniformity in the details of ruined cities; and in truth, the greater part of the work is subservient chiefly to scientific geography—a useful, but not a popular or pleasing study. We must therefore refer our readers who have an appetite for this species of research, to the book itself for further information concerning the Haouran. Mr. Burckhardt on his return from this expedition resolved, if possible, to enter the Ledja, and took with him two Druses to conduct him into the interior of those unfrequented districts.

'The Ledja, which is from two to three days journey in length, by one in breadth, is inhabited by several tribes of Arabs; viz. Selman, Medledj, Szolout, Dhouhere, and Siale: of these the Szolout may have about one hundred tents, the Medledj one hundred and twenty, and the others fifty or sixty. They breed a vast number of goats, which easily find pasturage amongst the rocks; a few of them also keep sheep and cows, and cultivate the soil in some parts of the Ledja, where they sow wheat and barley. They possess few horses; the Medledj have about twenty, and the Szolout and Dhouhere each a dozen. But I shall have occasion to speak of these Arabs again in describing the people of the country.'

'The tent in which we slept was remarkably large, although it could not easily be perceived amidst the labyrinth of rocks where it was pitched: yet our host was kept awake the whole night by the fear of robbers, and the dogs barked incessantly. He told me next morning that the Szolout had lately been very successful in their nightly depredations upon the Medledj. Our host having no barley,

gave my horse a part of some wheat which he had just brought from the plain, to bake into bread for his family.

December 1st.—We departed at sunrise, the night having been so cold that none of us was able to sleep. We found our way with great difficulty out of the labyrinth of rocks which form the inner Ledja, and through which the Arabs alone have the clue. Some of the rocks are twenty feet high, and the country is full of hills and Wadys. In the outer Ledja trees are less frequent than here, where they grow in great numbers among the rocks; the most common are the oak, the Malloula, and the Bouttan; the latter is the bitter almond, from the fruit of which an oil is extracted used by the people of the country to anoint their temples and forehead, as a cure for colds; its branches are in great demand for pipe tubes. There are no springs in any part of this stony district, but water collects, in winter time, in great quantities in the Wadys, and in the cisterns and Birkets which are every where met with; in some of these it is kept the whole summer; when they are dried up the Arabs approach the borders of the Ledja, called the Loehf, to water their cattle at the springs in that district. The camel is met with throughout the Ledja, and walks with a firm step over the surface. In summer he feeds on the flowers or dry grass of the pasturing places. In the interior parts of the Ledja the rocks are in many places cleft asunder, so that the whole hill appears shivered and in the act of falling down: the layers are generally horizontal, from six to eight feet, or more, in thickness, sometimes covering the hills, and inclining to their curve, as appears from the fissures which often traverse the rock from top to bottom. In many places are ruined walls; from whence it may be conjectured that a stratum of soil of sufficient depth for cultivation, had in ancient times covered the rock.

We had lost our road, when we met with a travelling encampment of Medledj, who guided us into a more open place, where their companions were pitching their tents. We breakfasted with them, and I was present during an interesting conversation between one of my Druse companions and an Arab. The wife of the latter, it appeared, had been carried off by another Arab, who fearing the vengeance of the injured husband, had gone to the Druse Sheikh of Khabebeh, and having secured his Dakhil, or protection, returned to the woman in the Ledja. The Sheikh sent word to the husband, cautioning him against taking any violent measures against his enemy. The husband, whom we here met with, wished to persuade the Druses that the Dakhil of the Sheikh was unjust, and that the adulterer ought to be left to his punishment. The Druse not agreeing with him, he swore that nothing should prevent him from shedding the blood of the man who had bereft him of his own blood; but I was persuaded that he would not venture to carry his threat into effect; for should he kill his enemy, the Druses would not fail to be revenged upon the slayer or his family.

The outer Ledja is to be distinguished from the inner; on this side as well as on that by which we entered it, the former being much less rocky, and more fit for pasturage than the latter. On the bor-

ders of the inner Ledja we passed several places where the mill-stones are made, which I have mentioned in a former part of my journal. The stones are cut horizontally out of the rocks, leaving holes of four or five feet in depth, and as many in circumference; fifty or sixty of these excavations are often met with in the circumference of a mile. The stones are carried to be finished at Ezra, Mehadje, Aeib, Kha-beb, and Shaara.' pp. 111—113.

On the 14th of February, 1812, Mr. Burckhardt left Aleppo on a tour from that place to Damascus through the valley of the Orontes and Mount Libanus. Nothing remarkable enough for selection occurs till he reached Maszyad.

'Maszyad,' he observes, 'is remarkable from being the chief seat of the religious sect called Ismayly. Enquiries have often been made concerning the religious doctrines of this sect, as well as those of the Anzeyrys and Druses. Not only European travellers, and Europeans resident in Syria, but many natives of influence, have endeavoured to penetrate the mysteries of these idolaters, without success, and several causes combine to make it probable, that their doctrines will long remain unknown. The principal reason is, that few individuals among them become acquainted with the most important and secret tenets of their faith; the generality contenting themselves with the observance of some exterior practices, while the arcana are possessed by the select few. It will be asked, perhaps, whether their religious books would not unveil the mystery? It is true that all the different sects possess books, which they regard as sacred, but they are intelligible only to the initiated. A sacred book of the Anzeyrys fell into the hands of a chief of the army of Youssef Pasha, which plundered the castles of that sect in 1808; it came afterwards into the possession of my friend Selym of Hamah, who had destined it as a present to me; but he was prevailed upon to part with it to a travelling physician, and the book is now in the possession of M. Rousseau, the French Consul at Aleppo, who has had it translated into French, and means to publish it; but it will probably throw little light upon the question. Another difficulty arises from the extreme caution of the Ismaylys upon this subject; whenever they are obliged to visit any part of the country under the Turkish government, they assume the character of Mussulmans: being well aware that if they should be detected in the practice of any rite contrary to the Turkish religion, their hypocrisy, in affecting to follow the latter, would no longer be tolerated: and their being once clearly known to be pagans, which they are only suspected to be at present, would expose them to the heaviest exactions, and might even be followed by their total expulsion or extirpation. Christians and Jews are tolerated because Mohammed and his immediate successors granted them protection, and because the Turks acknowledge Christ and the Prophets; but there is no instance whatever of pagans being tolerated.

'The Ismaylys are generally reported to observe some infamous rites, and to mix on certain days of the year in promiscuous debauchery. When they go to Hamah they pray in the mosque, which

they never do at Kalaat Maszyad. This castle has been from ancient times their chief seat. One of them asserted that his religion descended from Ismayl, the son of Abraham, and that the Ismaylys have been possessed of the castle since the time of El Melek el Dhaher, as acknowledged by the Firmahns of the Porte. A few years since they were driven out of it by the Anzeyrys, in consequence of a most daring act of treachery. The Anzeyrys and Ismaylys have always been at enmity, the consequence, perhaps, of some religious differences. In 1807, a tribe of the former having quarrelled with their chief, quitted their abode in the mountains, and applied to the Emir of Maszyad for an asylum. The latter, glad of an opportunity to divide the strength of his enemies, readily granted the request, and about three hundred, with their Sheikh Mahmoud, settled at Maszyad, the Emir carrying his hospitality so far as to order several families to quit the place, for the purpose of affording room for the new settlers. For several months all was tranquil, till one day, when the greater part of the people were at work in the fields, the Anzeyrys, at a given signal, killed the Emir and his son in the castle, and then fell upon the Ismaylys who had remained in their houses, sparing no one they could find, and plundering at the same time the whole town. On the following day the Anzeyrys were joined by great numbers of their countrymen, which proved that their pretended emigration had been a deep-laid plot; and the circumstance of its being kept secret for three months by so great a number of them, serves to shew the character of the people. About three hundred Ismaylys perished on this occasion; the families who had escaped in the sack of the town, fled to Hamah, Homs, and Tripoli, and their treacherous enemies successfully attacked three other Ismayly castles in the mountain. The Ismaylys then implored the protection of Youssef Pasha, at that time governor of Damascus, who marched with four or five thousand men against the Anzeyrys, retook the castles which had belonged to the Ismaylys, but kept the whole of the plunder of the Anzeyrys to himself. This castle of Maszyad, with a garrison of forty men, resisted his whole army for three months.

‘ In 1810, after Youssef Pasha had been exiled by the Porte, the Ismaylys who had fled to Hamah, Homs, and Tripoli returned, and Maszyad is now inhabited by about two hundred and fifty Ismayly families, and by thirty of Christians. The chief, who resides in the castle, is styled Emir; his name is Zogheby, of the family of Soleiman; he informed me that his family had been possessors of the Emirate from remote times, and that they are recognised as such by express Firmahns from the Porte; Zogherby is a nephew of Mustapha, the Emir who was slain by the Anzeyrys. Some of his relations command in the Ismayly castles of El Kadmous, El Kohf, El Aleyka, and El Merkab, in the mountains towards Ladakie. After what has taken place, it may be presumed that the hatred between the two nations is extreme: they are, apparently, at peace, but many secret murders are committed. “Do you suppose,” said a handsome young man to me, while his eyes flashed with anger, “that these whiskers shall turn gray before I shall have taken my revenge for a slaughtered

wife and two infant children.' But the Ismaylys are weak; I do not think they can muster eight hundred firelocks, while the Anzeyrys are triple that number.

'The principal produce of the neighbourhood of Maszyad is silk. They have large plantations of mulberry trees, which are watered by numerous rivulets descending on all sides from the mountain into the valley; and as few of them dry up in the summer, this must be a delightful residence during the hot season. There are three or four Ismayly villages in the neighbourhood of Maszyad.' pp. 151—154.

Tripoli, called by the Arabs Tarabolos, stands on the declivity of the lowest hills of the Libanus. The city bears marks of the crusades, having several Gothic structures. It is built upon one of the most favoured spots in Syria, as every variety of climate is, by means of the sea-coast and the mountains, within a short distance. Mr. Burckhardt estimates the inhabitants at about 15,000, of which a third are Greek Christians. The harbour is formed by a line of low rocks, stretching from the point of the Myna about two miles into the sea towards the north. The commerce of Tripoli has decreased of late relatively to the entire commerce of Syria. There are a few Franks there, who are in extreme misery. But its principal traffic is in silk produced upon the mountain, of which it exports annually about 800 quintals, at 80*l.* sterling per quintal. Formerly the French took silk in exchange for their goods, which was afterwards bought up at Marseilles by the Barbary merchants. This trade, however, has ceased in consequence of the decay of French commerce. Another article of exportation is sponges, which are found on the sea-shore and at a little depth in the sea. Their price is from 25 to 40 piasters per thousand. It is a curious fact, that soap should be imported into Tripoli from Candia. The reason is, that the Cretan soap has very little alkali; but on its arrival at Tripoli, one fourth of its weight of alkali is added, and it is then sold to advantage. The government is a Pashalik divided into different districts of Mount Libanus.

At Beteddein, Mr. Burckhardt was received with great courtesy by the Emir Beshir, a most important personage in this mountainous region. He is at present master of the whole mountain from Belad Akkar to near Akka (Acre) including the valley of Bekaa and part of the Anti-Libanus and Djebel Essheikh. He pays for the whole country 530 purses, of which 130 go to Tripoli, and 400 to Saida or Acre; but the extraordinary demands of the Pashas amount to at least 300 more. The power of the Emir, however, is a mere shadow. The government is actually in the hands of the Druse chief Beshir. The policy of governing by division obtains in these devoted countries. The Druses being divided into two parties, it has been

deemed inexpedient to have the governor chosen from that sect; for he would in all probability involve the country in the quarrels of his own party, and endeavour from time to time to exterminate his adversaries. A Turk, on the other hand, maintains the balance between them, chiefly by means of opposing the Christians to the Druses. Such has been for many years the policy of the Porte towards these remote dependencies. Recently three sects have arisen, Djonbelat, Yesbeyky, and Noked, but the Djonbelat have now the decided ascendancy. They carry every thing with a high hand. Their chief El Sheikh Beshir is a great and wealthy potentate, his income being about 2000 purses, or 50,000*l.* sterling; and the Emir Beshir can do nothing without his consent; he is moreover obliged to share with him the contributions he extorts from the mountaineers. But the Christians, who are a warlike people, detest the name of Druse too much to submit to a chief of that community. It is said, that to attach the Christians more closely to him, the Emir Beshir and his family have secretly embraced the Christian religion. Mr. Burckhardt has collected several important facts relative to the political cabals and intrigues of this unfrequented region of the world, which our limits compel us to pass over; but it would be injustice to the work, to omit the valuable notices of the Druses, which carry with them every appearance of authenticity and fidelity.

‘ With respect to the true religion of the Druses, none but a learned Druse can satisfy the enquirer’s curiosity. What I have already said of the Anzeyrys is equally applicable to the Druses; their religious opinions will for ever remain a secret, unless revealed by a Druse. Their customs, however, may be described; and, as far as they can tend to elucidate the mystery, the veil may be drawn aside by the researches of the traveller. It seems to be a maxim with them to adopt the religious practices of the countries in which they reside, and to profess the creed of the strongest. Hence, they all profess Islamism in Syria; and even those who have been baptised on account of their alliance with the Shehab family, still practise the exterior forms of the Mohammedan faith. There is no truth in the assertion that the Druses go one day to the mosque, and the next to the church. They all profess Islamism, and whenever they mix with Mohammedans they perform the rites prescribed by their religion. In private, however, they break the fast of Ramadhan, curse Mohammed, indulge in wine, and eat food forbidden by the Koran. They bear an inveterate hatred to all religions except their own, but more particularly the Franks, chiefly in consequence of a tradition current among them that the Europeans will one day overthrow their commonwealth: this hatred has been increased since the invasion of the French, and the most unpardonable offence which one Druse can offer to another, is to say to him, “ May God put a hat on you !”

Nothing is more sacred with a Druse than his public reputation: he will overlook an insult if known only to him who has offered it; and will put up with blows where his interest is concerned, provided nobody is a witness; but the slightest abuse given in public he revenges with the greatest fury. This is the most remarkable feature of the national character: in public a Druse may appear honourable; but he is easily tempted to a contrary behaviour when he has reason to think that his conduct will remain undiscovered. The ties of blood and friendship have no power amongst them; the son no sooner attains the years of maturity than he begins to plot against his father. Examples are not wanting of their assailing the chastity of their mothers, and towards their sisters such conduct is so frequent, that a father never allows a full-grown son to remain alone with any of the females of his family. Their own religion allows them to take their sisters in marriage; but they are restrained from indulging in this connexion, on account of its repugnance to the Mahomedan laws. A Druse has seldom more than one wife, but he divorces her under the slightest pretext; and it is a custom among them, that if a wife asks her husband's permission to go out, and he says to her "Go," without adding, "and come back," she is thereby divorced; nor can her husband recover her, even though it should be their mutual wish, till she is married again according to the Turkish forms, and divorced from her second husband. It is known, that the Druses, like all Levantines, are very jealous of their wives; adultery, however, is rarely punished with death: if a wife is detected in it, she is divorced; but the husband is afraid to kill her seducer, because his death would be revenged, for the Druses are inexorable with respect to the law of retaliation of blood; they know too that if the affair were to become public, the governor would ruin both parties by his extortions. Unnatural propensities are very common amongst them.

The Akal are those who are supposed to know the doctrines of the Druse religion: they superintend divine worship in the chapels, or, as they are called, Khaloué, and they instruct the children in a kind of catechism. They are obliged to abstain from swearing, and all abusive language, and dare not wear any article of gold or silver in their dress. Many of them make it a rule never to eat of any food, nor to receive any money, which they suspect to have been improperly acquired. For this reason, whenever they have to receive considerable sums of money, they take care it shall be first exchanged for other coin. The Sheikh El Nedjem, who generally accompanies the Sheikh Beshir, in his visits to the Emir, never tastes food in the palace of the latter, nor even smokes a pipe there, always asserting that whatever the Emir possesses has been unlawfully obtained. There are different degrees of Akal, and women are also admitted into the order, a privilege which many avail themselves of, from parsimony, as they are thus exempted from wearing the expensive head-dress and rich silks fashionable among them.

A father cannot entirely disinherit his son, in that case his will would be set aside; but he may leave him a single mulberry tree for his portion. There is a Druse Kadhi at Deir el Kammar, who judges

according to the Turkish laws, and the customs of the Druses; his office is hereditary in a Druse family; but he is held in little repute, as all causes of importance are carried before the Emir or the Sheikh Beshir.

• The Druses do not circumcise their children; circumcision is practised only in the mountain by those members of the Shehab family who continue to be Mahomedans.

• The best feature in the Druse character is that peculiar law of hospitality, which forbids them ever to betray a guest. I made particular enquiries on this subject, and I am satisfied that no consideration of interest or dread of power will induce a Druse to give up a person who has once placed himself under his protection. Persons from all parts of Syria are in the constant practice of taking refuge in the mountain, where they are in perfect security from the moment they enter upon the Emir's territory; should the prince ever be tempted by large offers to consent to give up a refugee, the whole country would rise to prevent such a stain on their national reputation. The mighty Djezzar, who had invested his own creatures with the government of the mountain, never could force them to give up a single individual of all those who fled thither from his tyranny. Whenever he became very urgent in his demands, the Emir informed the fugitive of his danger, and advised him to conceal himself for a time in some more distant part of his territory; an answer was then returned to Djezzar that the object of his resentment had fled. The asylum which is thus afforded by the mountain is one of the greatest advantages that the inhabitants of Syria enjoy over those in the other parts of the Turkish dominions.

• The Druses are extremely fond of raw meat; whenever a sheep is killed, the raw liver, heart, &c. are considered dainties; the Christians follow their example, but with the addition of a glass of brandy with every slice of meat. In many parts of Syria, I have seen the common people eat raw meat in their favourite dish, the Kobbes; the women especially indulge in this luxury.

• Mr. Barker told me that during his two year's residence at Harissa and in the mountain, he never heard any kind of music. The Christians are too devout to occupy themselves with such worldly pleasures, and the Druses have no sort of musical instruments.

• The Druses have a few historical books which mention their nation; Ibn Shebat, for instance, as I was told, gives in his history of the Califes, that of the Druses also, and of the family of Shehab. Emir Haidar, a relation of the Emir Beshir, has lately begun to compile a history of the Shehabs, which already forms a thick quarto volume.

• I believe that the greatest amount of the military forces of the Druses is between ten and fifteen thousand firelocks; the Christians of the mountain may, perhaps, be double that number; but I conceive that the most potent Pasha or Emir would never be able to collect more than twenty thousand men from the mountain.' pp. 200—4.

Mr. Burckhardt explored the ruins of Djerash, a city built

upon both sides of Wady Deir or the river of Djerash. The magnitude and extent of the ancient city are attested by the present ruins. He seems inclined to the belief that it was the ancient Gerasa, one of the principal towns of the Decapolis. But this position by no means agrees with that given to Gerasa by D'Anville, who places it to the north-east of the lake of Tiberias, 40 miles to the north-west of this place. We cannot even abridge the long and detailed examination of these ruins. We have only room to observe, that their style of architecture seemed to belong to the best period of the Corinthian order, the capitals being uniformly ornamented with acanthus leaves; and the whole edifice of the temple, which is minutely described by our Traveller, he decidedly prefers in point of taste and magnificence to every public building of the same kind in Syria, the temple of the sun at Palmyra excepted.

The population of the Haouran is computed by Burckhardt, exclusively of the Arabs who frequent the plain, the mountain, and the Ledja, at about 50 or 60,000, of whom 6 or 7,000 are Druses, and 3,000 Christians. The Turks and Christians have the same mode of life, and in their dress, manners, &c. resemble the Arabs. They seldom quarrel, but when discords happen, the Christian fears not to strike the Turk, or to execrate his religion, a crime which in every town of Syria would expose the offender to death.

'Hospitality to strangers,' observes Mr. Burckhardt, 'is another characteristic common to the Arabs, and to the people of the Haouran. A traveller may alight at any house he pleases; a mat will immediately be spread for him, coffee made, and a breakfast or dinner set before him. It has often happened to me, that several persons presented themselves, each begging that I would lodge at his house; and this hospitality is not confined to the traveller; his horse or camel is also fed, the first with half or three quarters of a moud (about 19 lbs.) of barley, the second with straw. But I was often dissatisfied, because less than a moud is not sufficient for a horse on a journey, which, according to the customs of these countries, is fed only in the evening. As it would be an affront to buy any corn, the horse remains ill fed. On returning to the house of the Sheikh, after my tour through the desert, one of my Druse guides insisted upon my taking my horse to his stables instead of the Sheikh's; when I was about to depart, the Druse brought my horse to the door, and when I complained that he had fallen off in the few days I had remained there, the Sheikh said to me, "You are ignorant of the ways of this country; if your host does not feed your horse well, insist upon his giving him a moud of barley daily; he dares not refuse it." It is a point of honour with the host never to accept of the smallest return from a guest; I once only ventured to give a few piastres to the child of a poor family at Zahouet, by whom we had been hospitably treated, and rode off without attending to the cries of the mother, who insisted upon my taking back the money." p. 294.

In the summer of 1812, Mr. Burckhardt being desirous of obtaining further knowledge of the mountains to the east of the Jordan, and particularly of visiting the almost unknown districts to the east of the Red Sea, resolved to pursue the perilous route from Damascus to Cairo, in preference to the more beaten track through Jerusalem and Ghaza. Having assumed the most common Bedouin dress, and the most simple equipment, he mounted a mare, which he says was not likely to excite the cupidity of the Arabs, and on the 18th of June left Damascus. Our Traveller's details of this journey are well worthy of notice, but we have little space for them. But as neither Shaw, Clarke, nor any other traveller into Palestine, has minutely described Tabaria (the ancient Tiberias), we think it incumbent upon us to extract a part of his description of it.

‘ It stands close to the lake, upon a small plain, surrounded by mountains. It is hot and unhealthy, as the mountain impedes the free course of the westerly winds. Little rain falls in winter, and the temperature appears to be nearly the same as that of the Dead Sea. Tabaria with its district of ten or twelve villages, is a part of the Pashalik of Akka. The Christian church is dedicated to St. Peter, and is said to have been founded on the spot where St. Peter threw his net. There are about 4,000 inhabitants in Tabaria, one fourth of whom are Jews. The Christian community consists only of a few families, but they enjoy great liberty, and are on a footing of equality with the Turks. The difference of treatment which the Christians experience from the Turks in different parts of Syria, is very remarkable. In some places a Christian would be deprived of his last farthing, if not his life, were he to curse the Mahommedan religion when quarrelling with a Turk; while in others but a few hours distant, he retorts with impunity upon the Mahommedan, every invective which he may utter against the Christian religion. At Szaffad, where is a small religious community, the Turks are extremely intolerant; at Tiberias, on the contrary, I have seen Christians beating Turks in the public Bazar. This difference seems chiefly to depend upon the character of the local government. That of Soleiman Pasha of Akka, the successor of Djezzar, is distinguished for its religious tolerance; while Damascus still continues to be the seat of fanaticism, and will remain so as long as there are no Frank establishments or European agents in that city.

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‘ The pilgrim Jews, who repair to Tiberias, are of all ages from twelve to sixty. If they bring a little money with them, the cunning of their brethren here soon deprives them of it; for as they arrive with the most extravagant ideas of the holy cities, they are easily imposed upon before their enthusiasm begins to cool. To rent a house in which some learned Rabbin or saint died, to visit the tombs of the most renowned devotees, to have the sacred books opened in their presence, and public prayers read for the salvation of the new comers, all these inestimable advantages, together with various other

minor religious tricks, soon strip the stranger of his last farthing; he then becomes dependent upon the charity of his nation, upon foreign subsidies, or upon the fervour of some inexperienced pilgrim. Those who go abroad as missionaries generally realise some property, as they are allowed ten per cent. upon all alms collected, besides their travelling expenses. The Jewish devotees pass the whole day in the schools or the synagogue, reciting the Old Testament and the Talmud, both of which many of them know entirely by heart. They all write Hebrew; but I did not see any fine hand-writing among them; their learning seems to be on the same level as that of the Turks, among whom an Olema thinks he has attained the pinnacle of knowledge, if he can recite all the Koran together with some thousand of Hadeeth, or sentences of the Prophet, and traditions concerning him; but neither Jews, nor Turks, nor Christians in these countries, have the slightest idea of that criticism, which might guide them to a rational explanation, or emendation of their sacred books. It was in vain that I put questions to several of the first Rabbins, concerning the desert in which the children of Israel sojourned for forty years; I found that my own scanty knowledge of the geography of Palestine, and of its partition amongst the twelve tribes, was superior to theirs.

There are some beautiful copies of the books of Moses in the Syrian synagogue, written upon a long roll of leather, not parchment, but no one could tell me when or where they were made; I suspect, however, that they came from Bagdat, where the best Hebrew scribes live, and of whose writings I had seen many fine specimens at Aleppo and Damascus. The libraries of the two schools at Tiberias are moderately stocked with Hebrew books, most of which have been printed at Vienna and Venice. Except some copies of the Old Testament and the Talmud, they have no manuscripts.

They observe a singular custom here in praying; while the Rabbin recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate by their voice or gestures, the meaning of some remarkable passages; for example, when the Rabbin pronounces the words, "praise the Lord with the sound of the trumpet," they imitate the sound of the trumpet through their closed fists. When "a horrible tempest" occurs, they puff and blow to represent a storm; or should he mention "the cries of the righteous in distress," they all set up a loud screaming; and it not unfrequently happens that while some are still blowing the storm, others have already begun the cries of the righteous, thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity.' p. 322—327.

We must only indulge ourselves in a few extracts from the long and somewhat elaborate account of the convent of Mount Sinai, although we are aware that it has been visited and described by Dr. Clarke, Turner, De Miot, and other travellers.

The convent of Mount Sinai is situated in a valley so narrow, that one part of the building stands on the side of the western mountain, while a space of twenty paces only is left between its walls and the

eastern mountain. The valley is open to the north, from whence approaches the road from Cairo; to the south, close behind the convent, it is shut up by a third mountain, less steep than the others, over which passes the road to Sherm. The convent is an irregular quadrangle of about one hundred and thirty paces, enclosed by high and solid walls built with blocks of granite, and fortified by several small towers. While the French were in Egypt, a part of the east wall which had fallen down, was completely rebuilt by order of General Kleber, who sent workmen here for that purpose. The upper part of the walls in the interior, is built of a mixture of granite-sand and gravel, cemented together by mud, which has acquired great hardness.

The convent contains eight or ten small court-yards, some of which are neatly laid out in beds of flowers and vegetables; a few date-trees and cypresses also grow there, and great numbers of vines. The distribution of the interior is very irregular, and could not be otherwise, considering the slope upon which the building stands; but the whole is very clean and neat. There are a great number of small rooms, in the lower and upper stories, most of which are at present unoccupied. The principal building in the interior is the great church, which, as well as the convent, was built by the Emperor Justinian, but it has subsequently undergone frequent repairs. The form of the church is an oblong square, the roof is supported by a double row of fine granite pillars, which have been covered with a coat of white plaster, perhaps because the natural colour of the stone was not agreeable to the monks, who saw granite on every side of them. The capitals of the columns are of different designs; several of them bear a resemblance to palm branches, while others are a close but coarse imitation of the latest period of Egyptian sculpture, such as is seen at Philæ, and in several temples in Nubia. The dome over the altar still remains as it was constructed by Justinian, whose portrait, together with that of his wife Theodora, may yet be distinguished on the dome, together with a large picture of the transfiguration, in honour of which event the convent was erected. An abundance of silver lamps, paintings, and portraits of saints adorn the walls round the altar; among the latter is a Saint Christopher, with a dog's head. The floor of the church is finely paved with slabs of marble.

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The convent formerly resembled in its establishment that of the Holy Sepulchre at Jerusalem, which contains churches of various sects of Christians. Every principal sect, except the Calvinists and Protestants, had its churches in the convent of Sinai. I was shewn the chapels belonging to the Syrians, Armenians, Copts, and Latins, but they have long been abandoned by their owners; the church of the Latins fell into ruins at the close of the seventeenth century, and has not been rebuilt. But what is more remarkable than the existence of so many churches, is, that close by the great church stands a Mahometan mosque, spacious enough to contain two hundred people at prayers. The monks told me that it was built in the

sixteenth century, to prevent the destruction of the convent. Their tradition is as follows : when Selim, the Othman Emperor, conquered Egypt, he took a great fancy to a young Greek priest, who falling ill, at the time that Selim was returning to Constantinople, was sent by him to this convent to recover his health : the young man died, upon which the Emperor, enraged at what he considered to be the work of the priests, gave orders to the governor of Egypt, to destroy all the Christian establishments in the peninsula ; of which there were several at that period. The priests of the great convent of Mount Sinai, being informed of the preparations making in Egypt to carry these orders into execution, began immediately to build a mosque within their walls, hoping that for its sake their house would be spared ; it is said their project was successful, and that ever since the mosque has been kept in repair.

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‘ The discipline of these monks with regard to food and prayer, is very severe. They are obliged to attend mass twice in the day and twice in the night. The rule is that they shall taste no flesh whatever all the year round ; and in their great fast they not only abstain from butter, and every kind of animal food and fish, but also from oil, and live four days in the week on bread and boiled vegetables, of which one small dish is all their dinner. They obtain their vegetables from a pleasant garden adjoining the building, into which there is a subterraneous passage ; the soil is stony, but in this climate, wherever water is in plenty, the very rocks will produce vegetation. The fruit is of the finest quality ; oranges, lemons, almonds, mulberries, apricots, peaches, pears, apples, olives, Nebek trees, and a few cypresses, overshadow the beds in which melons, beans, lettuces, onions, cucumbers, and all sorts of culinary and sweet-scented herbs are sown. The garden, however, is very seldom visited by the monks, except by the few whose business it is to keep it in order ; for although surrounded by high walls, it is not inaccessible to the Bedouins, who for the three last years have been the sole gatherers of the fruits, leaving the vegetables only for the monks, who have thus been obliged to repurchase their own fruit from the pilferers, or to buy it in other parts of the peninsula.

‘ The excellent air of the convent, and the simple fare of the inhabitants, render diseases rare. Many of the monks are very old men in the full possession of their mental and bodily faculties. They have all taken to some profession, a mode of rendering themselves independent of Egypt, which was practised here when the three hundred private chambers were occupied, which are now empty, though still ready for the accommodation of pious settlers. Among the twenty-three monks, who now remain, there is a cook, a distiller, a baker, a shoemaker, a tailor, a carpenter, a smith, &c. &c. each of whom has his work-shop, in the worn-out and rusty utensils of which are still to be seen traces of the former riches and industry of the establishment. In the distillery they make brandy from dates, which is the only solace of these recluses, and in this they are permitted to indulge even during the fasts.

* Most of the monks are natives of the Greek islands. In general, they do not remain more than four or five years, when they return to their own country, proud of having been sufferers among Bedouins; some, however, have been here forty years. Few of them only understood Arabic; but none of them write or read it. Being of the lower orders of society, and educated only in convents, they are extremely ignorant. Few of them read the modern Greek fluently, excepting in their prayer books, and I found but one who had any notion of the ancient Greek. They have a good library, but it is always shut up; it contains about 1500 Greek, and 700 Arabic MSS; the latter, which I examined volume after volume, consist entirely of books of prayer, copies of the gospels, lives of saints, liturgies, &c.; a thick folio volume of the works of Lokman, edited, according to the Arab tradition, by Hormus, the ancient king of Egypt, was the only one worth attention. The prior would not permit it to be taken away, but he made me a present of a fine copy of the Aldine Odyssey, and an equally fine one of the Anthology. In the room anciently the residence of the Archbishop, which is elegantly paved with marble, and well-furnished, though now unoccupied, is preserved a beautiful ancient MS. of the Gospels in Greek, which I was told, was given to the convent by "an emperor called Theodosius." It is written in letters of gold on vellum, and ornamented with portraits of the apostles.

* Notwithstanding the ignorance of these monks, they are fond of seeing strangers in their wilderness; and I met with a more cordial reception among them, than I did in the convents of Libanus, which are in the possession of all the luxuries of life. The monks of Sinai are even generous; three years ago they furnished a Servian adventurer, who styled himself a Knes, and pretended to be well known to the Russian Government, with 60 dollars to pay his journey back to Alexandria, on his informing them of his destitute circumstances.

pp. 544—552.

We have extracted these particulars concerning the convent of Mount Sinai, because it is one of the most interesting pictures in the book, and the place is now seldom visited. The regular caravans, that formerly frequented this secluded spot, from Cairo as well as Jerusalem, have nearly ceased. A few Greeks from Cairo and Suez, and the inhabitants of Tor who repair there every summer, and encamp with their families in the garden, are the only persons who venture upon so long and dangerous a journey through the desert. But we must now take our leave of this enterprising and intrepid Traveller. In the extracts which we have made from his work, we are not certain whether we have selected those parts in which the peculiar and characteristic talents of Burckhardt are the best exemplified. But the dryness of mere geographical research, and a barren nomenclature of towns and rivers, however subsidiary to the advancement of this most important science, would have been insupportably heavy in a popular journal. It is, however, our

duty to remind our readers, that it is in laborious and correct discovery, prosecuted with a zeal which no difficulty discourages, and no dangers intimidate, that the great qualities of Mr. Burekhardt are chiefly exhibited. Picturesque description, ingenious theory, and the species of delineation by which the traveller communicates to others the emotions which the changeful objects of his expedition presented to his own eye, or pictured upon his own mind,—all this must be looked for in other writers of travels. They also who are enamoured of the fastidious refinements of composition will not find them in Burekhardt. His style, though corrected by his intelligent editor, is still remote from the purity and force of the English idiom. But in exchange for these trifling and inconsiderable advantages, we have the more substantial and useful requisites of patient and minute research, and diligent and faithful observation. Every page of his volume is a mirror of the man, and he carries us along with him by a charm which we can better feel than define,—the charm of honest simplicity, and that heroic and high-minded zeal for knowledge, which does not even shrink from martyrdom itself in the pursuit of it.

Art. IV. *Lectures on the Book of Ecclesiastes.* By Ralph Wardlaw, D.D. 8vo. 2 vols. pp. 730. Price 18s. London. 1821.

O Curas hominum! O quantum est in rebus inane! The vicissitudes of human life, the instability of fortune; the vexatious disappointments, the corroding disquietudes, experienced by mankind in the commerce of the world, and the entire vanity of earthly pursuits, have ever afforded subjects of vivid description and impassioned declamation to the poet and the moralist, and are among the most impressive lessons which the instructions of history comprise. On these topics it were easy to select from the classic pages of ancient writers, passages of great beauty and force, and of no inconsiderable utility in aiding the moral culture of human beings. But those lessons of practical wisdom from which our estimate of present good may be most advantageously collected, and our minds most suitably regulated in regard to it, are not to be taken from the classic writers of antiquity, but from the superior teachers of morals, who delivered to men the oracles of heaven. In their pages, not only are the mutations of the world, and the varying discontents of mankind, represented in the most faithful manner, but there we also find the reasons which enable us to account for the insatiable cravings of the human heart, and there too the objects in which alone the mind can find its repose, are exhibited. The master question of the schools, the *summum*

bonum of philosophical inquiry, on which the strongest intellects had worked themselves even to exhaustion, leaving it still without solution, is propounded with simplicity and effect in the books of Scripture. Throughout the sacred writings, the vanity of the world, the errors and miseries of mankind in committing themselves to its fascinations and its mockeries, and the objects of a pure and permanent felicity, are subjects of description; but in no part of them are the vexatious cares of mortals and the frustration of their purposes and hopes so much within the scope of the author, as in the "Book of Ecclesiastes," which the "Lectures" of Dr. Wardlaw have brought under our present attention.

These expository Discourses, we learn from the preface, were originally delivered in the ordinary course of the Author's weekly ministrations, in the years 1810 and 1811, and were then suggested by the same circumstances to which the publication of them is now attributed—the distresses of the country. They are almost entirely of a practical character; it professedly forming no part of the preacher's design, to furnish critical or philological disquisition on the several topics that might suggest themselves to a critical expositor of the original work. Of the labour necessary to put the hearer and the reader of these "Lectures" in possession of the sense of the passages of the Book as they successively come under consideration, the Author has, however, not been sparing. He assumes with very few exceptions the correctness of the common English version, and is of opinion, correctly we apprehend, that the difficulties of the Book on which he comments, have been unnecessarily multiplied. This is no uncommon practice, we believe, with professed critics and commentators, who as much delight in the opportunity of displaying their erudition and penetration as in eliciting the meaning of their author; and who are frequently diverted into the bye-paths of remote and inapplicable elucidation, by their mistaken solicitude to surprise their readers with the novelties of interpretation. Dr. Wardlaw is an Expositor of a very different description. Intelligent, sound in judgement, and correct in feeling, he directs his labours to the sense of his author, and endeavours to ascertain its exact import and bearing. He is never frivolous; he always remembers that the office of a lecturer on the sacred writings is one of grave and interesting relation; and he is quite successful in the first appeal which every religious instructor will be desirous of having answered by the feelings of his readers;—he obtains our suffrage in favour of his solicitude to make us wiser and better. His volumes possess so much excellence, and are calculated for so much usefulness, that we

cheerfully give them every advantage which they can derive from our warmest recommendation. To furnish some brief extracts as specimens of these expository discourses, will be nearly the whole of the service which, in the discharge of our present duty, we can owe the public and the Author; and this course will best fulfil our own wishes in favour of the most extensive circulation of his work.

The character introduced in the illustration of the passage, chap. iv. vs. 7, 8, is described with great truth of representation, and with great felicity and strength of expression.

'Verses 7, 8. "Then I returned, and I saw vanity under the sun. There is one (alone) and (there is) not a second; yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither (saith he) For whom do I labour and bereave my soul of good? This is also vanity; yea, it is a sore travail."

'This is a strikingly graphical, though brief description of the avaricious keenness and carefulness of a toiling, griping, hoarding, insulated miser.—"There is one, and there is not a second;" no *heir apparent*, no connexion, either by blood or by particular friendship, to succeed him; "neither child nor brother," (that is, no near relative,) to inherit his accumulated treasures:—"yet is there no end of all his labour;" he toils with unintermitting solicitude, "rising early and sitting late," nor ever can bear the thought of retiring from active business, as long as he can add a single penny by it to his store:—"neither is his eye satisfied with riches;" constantly either contemplating his acquisitions, or on the eager look-out for more; never saying, It is enough; a greedy receiver, but a reluctant and parsimonious giver. He takes no enjoyment of his wealth; but starves in the midst of abundance; not only "labouring," but "bereaving his soul of good;" living with the most pitiful penuriousness; grudging himself every morsel of meat, every rag of clothing, every common comfort of life. And the habit grows upon him; he becomes increasingly avaricious as he advances in wealth and in years; no selfish consideration can move him, nor any claim of charity touch his soul; his hollow eye contracts the timid glance of lurking suspicion; his whole countenance the marked and settled expression of anxiety and unfeeling narrowness; and his wasted frame, his antique and thread-bare clothing, and every part of his appearance, betrays the confirmed and unimpressible MISER. Those who first assigned this designation to the character were happy in their selection. *Miser* signifies *wretched*; and surely there is not on earth a more pitiable object than the man here described; the unhappy victim of one of the strangest aberrations of understanding, one of the most unaccountable contradictions to all right feeling, and to every ordinary principle of human nature, that is to be found amongst the intellectual and moral varieties of the species.

'Solomon's description shews us that these varieties have, in every age, been much the same. Many a time has it since been realized

with wonderful accuracy.—The character may be traced to various origins. In some instances, it has arisen from a fatal error in education,—from early and ill-judged lessons of excessive parsimony impressed upon the youthful mind, gradually forming in the heart an undue “love of money,” an habitual desire of getting, and dread of losing, or of being necessitated to give away:—in other cases, from the apprehension and presentiment of a diseased mind,—a hypochondriachal foreboding of approaching poverty, of dying in want; an evil, to which every penny that is lost or parted with is of course conceived by the disordered imagination to contribute:—and in others still, from the weak-minded vanity of being noticed and spoken of, during life, and after death, as the possessor of so much wealth, or as the man that had left it behind him. From whatever source it may have arisen, and whatever may have promoted its growth, it is well denominated “vanity and a *sore travail*.” The poor rich fool lives in misery, and dies unlamented. Those, whosoever they may be, to whom he bequeaths his wealth, give him little thanks for it. He has only given it when he could hold it no longer. He has not parted with it; he has been obliged to leave it; and not one farthing of it, they know well, should they ever have touched, could he by any possibility have retained possession. They are glad the *useless old fellow* is out of the way; they lay him in the dust without a sigh; and with secret self-gratulation, take possession of his hoards.”

Vol. I. pp. 189—192.

‘—*Nocitura petuntur.*’—If the miser ‘greedy of gain,’ is unable to bear the thought of retiring from active business, the instances are not few in which retirement from commercial employments has proved a “*sore travail*” to men, who, having laboured to acquire “a competency,” and solaced themselves under the fatigues of business by frequent anticipations of the repose and pleasure which they should enjoy on their being released from its cares, find themselves restless and wretched in their chosen retreats. Mankind are ever committing the most fatal errors in reference to their own good; they are mistaken alike in the end which they determine for themselves, and in the means which they adopt for its attainment. Every situation, and every circumstance of life, are perilous to man. Toil and care, cessation from labour, and want of internal repose, too much or too little of the world, are ever his annoyances.

In a practical expositor, no qualification is more desirable, after the higher demands of religious principle have been satisfied, than that union of correct taste with the exercise of a sound judgement, which preserves him from the hazard of becoming tedious and uninteresting by the discussion of particulars, when the design of his author and the improvement of his readers may best be consulted in the illustration of the general sentiment of the text. We may quote the following passage, from

the seventh Lecture, on chap. iv. 4—16, as evidence of the just claims of Dr. Wardlaw to this kind of excellence.

‘Verses 9—12. “Two (are) better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow : but woe to him (that is) alone when he falleth ; for (he hath) not another to help him up. Again, if two lie together, then they have heat : but how can one be warm (alone)? And if one prevail against him, two shall withstand him ; and a threefold cord is not easily broken.”’

‘The figures which are employed in these verses are in themselves so plain as to require no explanation. They are all intended to illustrate the same general sentiment,—the advantages of union and co-operation ; and the sentiment may be applied to every description of faithful and well-principled alliance,—to marriage, to friendship, to Christian communion. Many and valuable are the benefits of such associations amidst the changes of this uncertain world ; some common to all the varieties of union, and some peculiar to each. It affords to the parties mutual counsel and direction, especially in seasons of perplexity and embarrassment ; mutual sympathy, consolation, and care in the hour of calamity and distress ; mutual encouragement in anxiety and depression ; mutual aid, by the joint application of bodily or mental energy to difficult and laborious tasks ; mutual relief amidst the fluctuations of worldly circumstances, the abundance of the one reciprocally supplying the deficiencies of the other ; mutual defence and vindication, when the character of either is injuriously attacked and defamed ; and (what may be considered as particularly appropriate to the phraseology of the tenth verse) mutual reproof and affectionate exhortation when either has, through the power of temptation, fallen into sin :—“Wo to him that is alone when he” so “falleth, and hath not another to help him up!” no one to care for his soul, and to restore him to the paths of righteousness.

‘In all cases, union,—affectionate, principled, faithful union,—the connexion and intercourse of kindred souls,—must be eminently productive of reciprocal satisfaction and delight.’ Vol. I. p. 192.

The explication of the passage, chap. iv. vs. 14. “Out of prison he cometh to reign,” interpreted, not of the wise and poor child, but of the old and foolish King, which is suggested by the Lecturer, p. 197., is, we think, rather more fanciful than just ; and the following view of the 16th verse, “(There is) no end of all the people, &c.” is evidently inadmissible.

“—“No end” seems here to mean *no fixed point* in which the people can rest with any settled satisfaction ; they have no stability ; they never reach an object in which their gratification is permanent,—a goal of their capricious and fluctuating desires. They are ever fickle, ever fond of novelty and change.—“There is no end to all the people.” They have all, in this respect, the same generic character ; in having no terminating point and settled resting-place to their views and wishes. So

it was with "all the people," forming the generation of Solomon's contemporaries; so it had been with "all who were before them;" and "they also who were to come after" would discover the same tendency.

Vol. I. p. 200.

The word translated *end* is clearly not 'susceptible of the signification thus assigned to it.' The Author expresses a doubt of the propriety of his interpretation, and subjoins the correct explanation of the phrase.

As a specimen of the Author's serious and urgent manner in the improvement of his subjects, we might copy from any part of his closing addresses: we give the following from the conclusion of the tenth Lecture.

'Human life, considered in itself, apart from its connexion with eternity, is vanity; a fleeting shadow; a fading flower; a vapour that endureth for a moment, and then vanisheth away. Man, contemplated merely as the possessor of such a life, is vanity; a creature formed of the dust, and soon to return to the dust again:—all his pursuits, be they what they may, that are confined to this transitory and precarious existence, are vanity; and all will be found in the end, as they have many a time been found in present experience, to be "vexation of spirit." If this lesson is not learned, with salutary effect, in this world, it will be learned in all the everlasting anguish and unavailing desperation of the next. Oh! if the soul, when trembling on the verge of eternity, when the last fibre of the thread of life is parting, can only look backward with tormenting regret, and forward with more tormenting doubt and despair!—what a state for an immortal and accountable creature!—to feel the torturing conviction, that he has been trifling, or worse than trifling, all his days, that he has thrown his life away on "vanity," and has nothing left as the result but "vexation of spirit;" that it is too late to make provision for the world to come, and which is just opening to him in all its darkness, and all its unknown terrors; that he has finished and sealed the "senseless bargain" (oh, how bitterly does he feel it to be so!) of "Eternity for bubbles;" that he has bartered and damned his soul for the "pleasures of sin" and the worthless nothings of a world that has passed away from him!—It is not necessary that a man should have "seen no good," or should have had "no power to enjoy" his "riches, and wealth, and honour," and family, in order to his feeling their emptiness in his latter end, when his soul is absorbed in one grand concern, and longs for a peace and a hope which they are incapable of imparting. Even though he had derived from them through life the whole amount of pleasure which, without the influence of true religion, it is in their power to bestow; still it is pleasure that is gone with each passing moment; and leaves the soul at last drearily desolate, and unprovided for the boundless prospect that lies before it.' Vol. I. p. 297.

The following explanation of a very difficult passage will probably be satisfactory to many of our readers: it is certainly

entitled to particular consideration, and possesses great advantages over many interpretations that have been given of the obscure phrases in question; it is consistent in its several parts, and is perhaps liable to no weightier objection than the ironical character which it assumes as being the quality of the advice. The passage to which we refer is chap. vii. verses 16th and 17th.—“Be not righteous over much; neither make thyself overwise: why shouldest thou destroy thyself? Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time?”

‘T h whole passage seems to be an instance of serious and impressive irony; of which the subject is, the line of conduct most prudent to be pursued, supposing the end in view to be the securing of favour, honour, and prosperity in the world.—Thus:—“There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.” If, therefore, you wish to avoid the enmity of the world, with its mischievous and sometimes deadly consequences, and to ensure favour, success, honour, and long life,—“be not righteous overmuch:”—remember that religion is a matter, in which men, in general, are particularly fond of moderation; and beware of assuming an appearance of sanctity greater than the world is disposed to approve of, or to bear with. “Neither make thyself overwise; why shouldest thou destroy thyself?” Recollect, that the same feelings of envy and malignant jealousy may be excited, as they very often have been, by high degrees of superior intelligence and wisdom. Be not obtrusive, therefore, with your eminent endowments. Deal prudently. Be cautious of exasperating the jealous pride of others. Besides the risks that arise from envy, such qualities may bring you often into the critical situation of an arbitrator; in which you must unavoidably expose yourself to the resentment of one or other of the parties, and possibly even of both. And from various other sources, danger may arise to you.—But, at the same time, beware. Similar effects may be produced by opposite causes. Although men do not like overmuch religion, you must be on your guard, on the other hand, against the extreme of wickedness:—“Be not overmuch wicked.” You will expose yourself to suspicion and hatred, as a dangerous member of society: men will become your enemies from fear, and will think they confer a benefit on the community, by making riddance of you: nay, in the excess of riotous and unbridled profligacy, you may be betrayed into deeds which may awaken the vengeance of human laws, and bring you to an untimely end. Let prudent consideration, then, set bounds to your licentiousness:—“Neither be thou foolish, why shouldest thou die before thy time?” As there are hazards attending high pretensions to wisdom, so are there risks peculiar to folly. The absolute fool becomes the object of contempt. His life is hardly thought worth an effort, far less a sacrifice, for its preservation. The fool is easily made the tool and the dupe of a party; exposing himself to be the prey of virulent enemies, or of selfish pretended friends. Folly leads a man into innume-

able scrapes. It may induce him heedlessly to mix with wicked associates, and may thus, as has many a time happened, occasion his suffering for crimes, in the perpetration of which he had no active hand, and which, fool as he is, he would shrink from committing. And in numberless ways he may come, by his folly, to "die before his time." If, therefore, I repeat, your object be to shun the world's enmity, with its possible and probable effects, and to secure the world's favour, with its desirable accompaniments and consequences, take care of these extremes:—as "there is a just (man) that perisheth in his righteousness,—be not righteous overmuch, neither make thyself overwise; why shouldst thou destroy thyself?"—and though "a wicked (man)" may, and sometimes does, "prolong (his life) in his wickedness," yet "be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time?" Vol. II. pp. 7—10.

All moral description should be a mirror into which men might look for the exact resemblance of themselves. In the representation of the counterpart of the "wise man," (Lecture xx.) many might detect their own likeness.

' We cannot wonder that the fool's words should be represented as thus hazardous to himself as well as to others, when we consider the description of them in the thirteenth verse (chap. x.):—"The beginning of the words of his mouth (is) foolishness; and the end of his talk is mischievous madness."—When he speaks at all he speaks foolishly; and commencing in folly, he concludes in madness: he either works himself up to a pitch of frenzy by the very power of eager and continued vociferation, fretting and fuming with ridiculous and extravagant passion, at phantoms possibly of his own creation, which his wild and incoherent mind has embodied into reality, and, by dwelling upon them and talking of them, has aggravated to a hideous magnitude:—or, if he happens to meet with the smallest check or contradiction,—if he is not listened to with the attention to which he deems such an oracle entitled,—if his hearer does not appear to feel along with him to the full extent to which he absurdly feels himself;—he is instantly on fire, all blaze, and smoke, and noise; he is thrown more and more off his guard; till his passion becomes "mischievous madness," perilous to all within his reach, and whom he has power to injure, and not less perilous to himself. Were it not for the harm which such a combustible talker, in his moments of inflammation, may occasion, along with the pain produced by the humiliating spectacle of a fellow-man exposing himself as the wretched dupe of his own imbecility and senseless passion, he might well be laughed at for the ludicrous incongruity between his feelings and their exciting causes, between his endless and overpowering talk, and the subjects of his voluble vehemence.—The character is in this verse shortly but strikingly touched. It is far from being uncommon. And there are few more dangerous, or more difficult to manage.'

Vol. II. pp. 201—202.

We entirely agree with Dr. Wardlaw, that the common inter-

pretation of chap. xii. 3—7, is the most probable; and we have perused with much interest and pleasure his explanation of those striking and highly figurative passages. They have never before been so naturally and excellently elucidated, and so admirably harmonised. We should not be doing any service by extracting for the use of our readers detached portions of this connected explanatory lecture, which they can peruse with advantage only in the Author's pages. One paragraph, however, we may transfer from the concluding remarks of the Lecturer.

‘Of all the periods and events of life, the concluding scene is the one of deepest interest to the person himself, and to surviving spectators. Various are the ways in which it comes, and various the aspects it presents; but in all it is solemn. What can be more so, than the approach of that moment, which, to the dying man, is the boundary between time and eternity! which concludes the one, and commences the other; which terminates all his interests in this world, and fixes his condition for a never-ending existence in the world unknown!—What can be more so, than those moments of silent and indescribable anxiety, when the last sands of the numbered hour are running; when the beat of the heart has become too languid to be felt at the extremities of the frame; when the cold hand returns not the gentle pressure; when the restless limbs lie still and motionless; when the eye is fixed, and the ear turns no more toward the voice of consoling kindness; when the breath, before oppressive and laborious, becomes feebler and feebler, till it dies slowly away, and to the listening ear there is no sound amidst the breathless silence, nor to the arrested eye, that watches with the unmoving look of thrilling solicitude for the last symptom of remaining life, is motion longer perceptible;—when surrounding friends continue to speak in whispers, and to step through the chamber on the tiptoe of cautious quietness, as if still fearful of disturbing him—whom the noise of a thousand thunders could not now startle,—who has fallen on that last sleep, from which nothing shall rouse but “the voice of the archangel, and the trump of God.”’

Such a passage as this should not have been repeated, as we find it is in the discourse appended to this volume, which was preached on the occasion of the decease of the Author's father.

To the merits of these volumes no further testimony can be necessary.

Art. V. *Memoirs and Select Remains of an Only Son*, who died Nov. 27, 1821, in his nineteenth Year. By Thomas Durant, Poole, Dorset. 2 vols. 42mo. pp. x, 554. Price 10s. 6d. Poole. 1822.

THERE can be, we think, but one opinion respecting the very brilliant promise of intellectual and moral excellence

displayed in the Remains of this much lamented young man. To natural abilities above mediocrity, he united qualities of mind as rare as they are valuable. The soundness and vigour of his judgement were far above his years, while the variety and extent of his attainments gave witness to his unwearied industry. There was a maturity in his whole mental character, essentially different from the precocity of genius which has so often proved a fatal though brilliant endowment;—a manliness united with a simplicity of mind, which afforded the surest indication of future eminence. ‘The clearness of his conceptions,’ says Professor Mylne,

‘the precision of his language, and the closeness and accuracy of his reasoning; his candour in comparing and estimating different philosophical doctrines; his caution in forming opinions; his moderation and temper in stating and defending them; and the mild but decisive firmness with which he maintained them, when he felt their evidence to be satisfactory, and their consequences important; appeared to me clear indications of an intellect which had not only been naturally endowed with great acuteness and perspicuity, but which also had already reached to no common degree of eminence in steadiness, coolness, mildness, and other qualities, which we scarcely expect to find except in those whose powers have been matured, whose principles have been fixed, by lives spent, not merely in the pursuits of science, but in the cultivation of practical wisdom.’

The force and beauty of his example lie, however, in the distinguishing sweetness of his disposition, his open and amiable temper, his inflexible love of truth, united to great candour, and, which was at once the basis and the crown of all, his fervent piety. ‘Excellent and engaging as this portrait appears,’ says Dr. Wardlaw, in his funeral Sermon for Mr. Durant, ‘it is not yet finished.

‘It wants a principal feature: or rather, I should say, it wants that animating soul, that living and vivifying principle, that ‘vital spark of heavenly flame,’ which imparted to the whole at once its energy and its loveliness, its finest expression both of attractive grace and of commanding dignity. I need hardly say that I mean Religion. I have no hesitation in adding this to the intellectual and moral qualities that have already been enumerated. Yes: the splendour of science was, in him, united with the mild and holy radiance of sincere piety; not the sentimental piety of poetry and romance, but the intelligent devotion of examined and settled principle. He was a firm believer in divine revelation: and his was not a mind that could ever be satisfied with a belief, resting on mere educational prejudice and prepossession. True; he had been brought up in the nurture and admonition of the Lord. He had seen religion under its most inviting aspects * * * * *: and why should not this have contributed to produce the early impres-

sion, and to settle the matured and permanent conviction of its reality and its excellence? Such manifestations of its influence form a part of the legitimate and conclusive evidences of its truth. But his convictions did not rest on this ground alone. The truth of the gospel was a question, of which he felt the infinite importance, and which he was early encouraged to examine. He gave all his mind, with becoming seriousness, to the inquiry; he weighed proofs; he considered objections; he searched the scriptures—for himself. His faith was thus founded in evidence, and established by his own experience of the power of those motives to godliness, which the gospel presents to the mind. Amidst the temptations of youth, and especially the fascinating seductions of "the honour that cometh from men," he maintained a steady and dignified consistency; he was capable, I am well persuaded, of no unworthy compromise, of no timid sacrifice of principle, no self-interested or unmanly acquiescence in what he conceived to be erroneous in sentiment, or vicious in conduct. He did not obtrude his principles, but he never shrunk from their avowal. Those who knew him best, his associates and competitors in study, will bear me witness, that he had nothing about him of the *cant* of religion. He made no high and forward pretensions; no effort to appear more than he actually was. He was serious on serious subjects, and would never bear to hear them treated with levity. But he was cheerful and open as the day. He entered, with a characteristic vivacity, into every thing connected with the business either of his class, or of the University. Whatever approached to hypocritical affectation or dissimulation, he held in unqualified abhorrence; and on no subject was his abhorrence more indignant, than on the subject of religion, of which humble sincerity is the first and most essential attribute.'

Whatever young Durant owed to his natural endowments, it is quite evident that his character was formed by education, and that to the wise and assiduous lessons of his parents he was chiefly indebted for the superiority which he so early manifested. On this account, the minute details into which his father has been careful to enter, cannot be considered as uninteresting or unimportant. They may not always be thought worth telling, in a biographical point of view, but they are highly valuable as hints on education. As young Durant was, up to his fifteenth year, brought up *at home*, it was particularly desirable to shew the success of a plan of education which is supposed to lie open to serious objections. Mr. Durant apologizes for having gone back almost to the nursery in giving the history of his son's progress. The Christian parent will thank him for having done so, and for having risked being charged with egotism in disclosing the secrets of his family arrangements. We can have no doubt that the first five or six years of his son's life had a great share in determining his character. If a child's education is not commenced almost as soon as he is born, there will always be much to undo; and the task of be-

ginning becomes, at every stage, more and more arduous and repulsive. A system of *management* may be resorted to by the parent in self-defence against the growing troublesomeness of the child; but a system of education, to be conducted on any enlightened principle, must begin with the earliest development of the will,—must be preventive rather than remedial. And since every legitimate motive as much enforces a watchful and self-denying attention to the formation of the infant mind, as can at any subsequent period impel to the discharge of parental duty, if those motives are not found to influence the conduct of the parent from the very first, there is little probability that their force will ever be duly felt, so as to ensure a regular and invariable adherence on the part of the parent, to the dictates of a sound discretion. The great secret in education is *self-denial*: from first to last, the wise and competent management of a child involves one continued act of self-denial and self-sacrifice. And if the parent cannot exercise this towards his infant, so as to withstand its seductive importunities, to withhold injurious gratifications, and fairly to conquer its will, it is not likely that he will ever, from the right motive, assert the parental authority when the infant has insensibly expanded into the youth. If the mismanaged child of two years old becomes the docile, well trained boy of five or seven, it is not his parents to whom the transformation will be owing. At what period, indeed, will the ever ready plea of the fond, self-indulgent parent be laid aside, if once admitted as a principle of action, *It is of no consequence?* In education, every thing is of consequence, because every thing leads to some consequence, and is the cause of something future in the character.

Young Durant was an only child; an immense disadvantage, in general, not only as there is greater danger of over-indulgence, but as it is a much more difficult task to bring up one child at home, than several, without its suffering either in the simplicity of its mind or in some other respect, from the want of class-mates and playmates. He was the child of a Dissenting minister; and we hope we shall not be misunderstood when we say that this is, for the most part, an additional disadvantage. The multifarious engagements of the conscientious pastor leave comparatively little leisure for the regular, constant superintendence of a son's education. Too often the popular minister is a stranger at home. A round of official engagements, a pressure of invitations, interruptions of every kind, and the solitary work of the study, abstract him from the domestic circle, and rob him, in too many instances, of at least one apostolic qualification for the office of Bishop. Happily, the school is at hand to relieve him from part, at least, of

a responsibility which he finds himself unable to discharge. But Mr. Durant could not bring himself to sacrifice his duties as a father to any other claims; and he undertook the education of his son, fully aware of the nature of the task. The success of the experiment, however, we should not err, perhaps, in attributing chiefly to the way in which he was seconded by that parent on whom the principal share of early education must devolve. There has scarcely been an instance of early virtue or eminence; in which the individual has not left on record his obligations to the pious counsels and tuition of an accomplished mother. Herbert, Gray, Cowper, Doddridge, Dwight, Kirke White, will immediately occur to our readers. And we believe the remark will be found to be all but universally true, that maternal instruction has laid the foundation of almost all that is excellent or illustrious in the characters of the most eminent exemplars. Mrs. Durant is no more, and there can be no impropriety, therefore, in speaking of her as admirably qualified to take upon herself a principal share in her son's literary, as well as moral education. A trifling incident will shew how superior she was to a mother's weakness. When about *two years of age*, William obstinately refused for *two hours* to comply with her demand to beg pardon for some offence.

'She was inflexible; and at length, he modestly turned round, submissively fell on his knees at her feet, and in the most penitential accents said, "I beg your pardon, mamma, and will never be so naughty again." The consequence of this patient decision was permanent. I am confident, that from that moment to the hour of his death, he never meditated opposition to our will, nor said or did a thing of which he feared we might seriously disapprove. In the merest trifles, no less really than in the most momentous engagements of his life, he was ever studious of our happiness, and he felt that in consulting this, he was securing his own.'

To the entire confidence he had in his parents, owing to their having never deceived him, together with his deep sense of the Divine presence and inspection, may be ascribed William's invariable regard to truth. No vice, perhaps, is so difficult of eradication, not to say incurable, as that common vice of children, *petty lying*; and none is more blighting to the character.

'When he was about three years old, an aged female, at whose house he was staying for a day, informed me that William had told a falsehood. As deception of any kind was so perfectly foreign from all his habits, I expressed a doubt on the subject; but she stated such particulars as caused me to fear that he had transgressed. I was thunderstruck and almost distracted; for the information seemed to blast my most cherished hopes. This might, I thought, be the commencement of a

series of evils for ever ruinous to our peace. I am not—I never was—naturally of a temper to augur the worst; but the first grand moral delinquency, even at such an age, must commit a breach on the noblest sensibilities of the heart, which cannot but threaten a catastrophe at which a parent may well shudder. *Principiis obsta*, had ever been our motto; and our child lived long enough to feel its importance, and to bless God that his parents had never departed from it. I am not sure that my agony, on hearing of his death, was much more intense than that which I then endured, from an apprehension of his guilt. Instantly, but without betraying my emotions, I asked him what he had said. He answered, at once, in so artless and unembarrassed a manner, as to convince me that he was unconscious of falsehood,—that there must have been some misconception in the case, and that my boy was yet innocent. I pursued the inquiry, and in a few moments found, to my inexpressible joy, that he was perfectly correct in all he had stated.

‘ This was the only time in his life in which I had even a passing suspicion of his disregard to truth. On one memorable and most important occasion, in 1820, to which I need not more explicitly refer, and which Glasgow College, with its late and present Lord Rectors, will not readily forget; he received from a distinguished professor a testimony to his integrity which his own heart felt he merited, but which that gentleman conveyed in language and with a manner so peculiarly delicate as to make upon the mind of my son a deeply favourable impression, which nothing but death could erase. In a confidential interview with that professor, he said, “ Sir, I was not present on that occasion; and I can prove an *alibi*.” Mr. ——— laying his hand upon his heart, said, “ Mr. D., you have removed from my mind a heavy load: I was sure you could not have been in that procession: but you need not, Sir, *prove an alibi*, for no gentleman in the University can require a proof beyond your own assertion.”

At the age of seven, the habit of regular application was completely formed in his mind, and mental exertion became henceforth his delight. His parents were fully persuaded that ‘ order and steadiness of application are the grand secrets on which excellency depends.’

‘ Having formed our plan, and determined on a strictly domestic education, we came to the resolution that nothing over which we had control, should interfere with the execution of our intentions. The friends who occasionally visited us, were always given to understand that our plan was unalterable; and that they must, therefore, consent to our devoting the accustomed hours to the instruction of our beloved pupil. His mother would say, “ If any can be offended with this, they will of course cease to visit us; and we may well dispense with their visits; for the welfare of the child shall not be sacrificed to propitiate the favour of such unreasonable guests.” Yet, however rigid in our adherence to system, we did not assign him too many hours of labour—but our language ever was, “ Work while you work; play when you play.” We

never kept him *very long* at any one thing, knowing that variety of pursuits would operate almost as relaxation.

Towards the close of 1818, William, now in his sixteenth year, was placed under the roof of the Rev. Dr. Wardlaw of Glasgow, for the purpose of completing his studies in the university of that city. He returned home once every year, to spend the vacation with his widowed father and beloved aunt. On the 17th of October 1821, he left them for the last time, to commence those studies which would have completed his literary and philosophical course at the University. He entered at the same time the public class of Dr. Meiklesham, the extra class of Professor Mylne, and that of the Hebrew professor. But an insidious disease was already undermining his health; and the shock produced by the intelligence of his aunt's death, shortly after his arrival at Glasgow, gave a dreadful activity to the seeds of the disorder. His father arrived too late to see more than the corpse of that cherished and accomplished son. He had not quite completed his nineteenth year.

We shall now only lay before our readers a few specimens of the Remains, which testify the vigorous understanding and great proficiency of this excellent young man. Criticism would be wholly misapplied in reference to these productions; but we are much mistaken if they will fail to interest and to surprise our readers. He commenced the practice of writing themes at the age of eleven. The following bears the date of March 1815, when he had just entered his thirteenth year.

‘ ON POLYTHEISM.

‘ Wickedness produces negligence; and negligence fosters ignorance. Mankind, who had received the knowledge of the only living and true God from their father, Noah, lost it by degrees from among them: and gave themselves “to believe a lie.” But reason; tradition; the testimony of the earth, with its flowers, its fruits and its verdure; the testimony of the heavens, with their wonders—all—all—concurred to prove a God. Thus far went reason, but no farther: for, unilluminated by the lamp of revelation, and unenlightened by the torch of truth, she wandered in endless mazes of error and folly. ‘The Sun enlightens us, and He shall be our God. The Earth nourishes us, and we will adore Her. But who formed the earth? We know not. Who created the sun? We are ignorant. Who “spake and it was done, commanded and it stood fast?” We know of no such Being.’

‘ But even this was too refined for them. They considered their gods only as more exalted men. They no longer worshipped the sun; but the god of the sun—a god cursed with all the passions of a very bad man. The number of gods was multiplied; and almost every tree, every fountain had its divinity. Not content with this, they proceeded a step farther; and deified men were placed among the gods, and stood

next to the throne of Jupiter. These marvellous and incongruous tales, these numerous and jarring divinities, were adorned by the pens of an Ovid, a Homer, and a Virgil: and their ridiculous and impure rites were sanctioned by the examples of a Numa, a Cato, and a Pompey.

'As for the philosophers—what they disbelieved we know—what they believed, we can hardly tell. Although they contemned the rabble of divinities worshipped by the vulgar, they had too much timidity or too much policy to publish their opinions:—for, if they had destroyed, could they have re-edified? if they had pulled down the fabric of superstition, could they have built a more noble structure on its ruins? Had they “cast their idols to the moles and to the bats,” would they have instituted a religion more agreeable to truth? What could they have done? Would they have reformed polytheism? Alas! the efforts of the best of idolaters manifest the impracticability of this. Would they have philosophized the world? It is impossible: or, had it been possible, they would have reasoned thus:—“If the world is philosophized, I am no longer a wonder, no longer a sage, no longer a demigod.” Would they have established a belief in pantheism? If every thing is God, nothing can be God: for He is the ruler of the universe. But if the earth is a part of the universal Godhead, it has no superior; and (unless you suppose it to possess an intelligent spirit) it is, according to this system, governed by chance. This would indeed have been to take away all the restraints which the hope and fear of future rewards or punishments might have inspired.

'But, amidst this universal darkness, a taper had long burnt in the sanctuary, and had illuminated the narrow land of Judea—and there “the sun of righteousness” arose, with healing in his beams;—and his peaceful soldiers, animated by the example of their divine master, and following the footsteps of their general; carried his standard and his victorious arms, where the Roman legions had never penetrated, and the Roman eagles were unknown. They displayed the bright light of the gospel, in the most distant regions; and idolatry and ignorance fled before them. And although the wicked persecuted the church of Jesus, they could not destroy her. She sits on a mountain, and while the lightnings play and the thunder roars below her, she may smile at their rage, knowing that she has an Almighty friend; and confident that in “fulness of time,” his glory, whom she adores, “shall cover the earth.”

Among the Essays written in the Moral Philosophy class, is one on the Immateriality of the Soul, which does the highest credit to the acuteness of the Author. It is too long to extract entire; but a few paragraphs will bear us out in asserting it to be a very extraordinary production from a youth of eighteen.

'The only idea we affix to the term *mind* is that of a variety of feelings or succession of states, which follow each other according to fixed laws, and which we, therefore, consider as reciprocally causes and effects. The materialist, therefore, before he can carry the point at which he is aiming, must shew these feelings or states to be possessed of solidity and extension. The materialist, therefore, must be understood to assert, that *ideas and emotions* have parts, and are ca-

pable of resisting our efforts to compress them. If the man, who professes materialism, only intend that ideas and emotions *arise* from material changes, he in fact gives up the very point for which he affects to be contending. If our only notion of mind be that of a succession of states,—in other words, of ideas and emotions; and if these ideas and emotions, though, in some way, dependent on a material process, be themselves entirely distinct from the matter employed in that process, and from any other matter whatsoever;—then *mind* has nothing in common with matter—the *soul is immaterial*.

‘The materialist is, therefore, I think, reduced to this alternative: he either believes that the material process produces something else material; and that this something is an idea or emotion;—or he believes that the process—that is, the movement of organised matter—is *itself* an idea or emotion. In the first case, he must have persuaded himself that when, for instance, he receives a blow, the pain he feels is an extended and solid substance, which, however subtle a fluid it may be, might, if we had instruments sufficiently fine for the purpose, be detected, measured and divided. In the second, that the arrangement of the parts of a nerve is pain, or pleasure, fancy, or reasoning, emotion or thought—that sensation is nothing more than an alteration produced in the relative position of certain particles, in certain situations; and not that all the phenomena of mind are the results of bodily organization; but that they form a part of the bodily organization itself.’

* * * * *

‘It will be, I presume, admitted, that we have no ideas, except those which we acquire by means of sensation or reflection. It will also, I presume, be admitted, that all our knowledge of the qualities of matter is gained in the former way; and all our acquaintance with the states of mind, in the latter. The only correct idea we can attach to solidity, to extension, or to any quality whatever, is that which regards it as a power possessed by matter, in consequence of which it is able to produce a certain change in the state of our mind—or, more correctly, perhaps, as a law of reciprocal influence, in consequence of which the percipient being is affected in certain ways, when it is placed in certain relative situations with regard to material substances. Now, if thought be not an object of sensation, and, therefore, have not the power of producing those feelings which *are* produced by the qualities called *solidity* and *extension*; then, surely, thought is neither solid nor extended; since to be solid and extended, is nothing more than to be fitted to produce these sensations. Whoever, then, asserts, that thought is solid and extended, in fact asserts, that it is *merely* a power of producing, in a percipient being, the sensations of *solidity* and *extension*. Such sensations would, on this hypothesis, be only the same power communicated to another being; and so on, *in infinitum*. As this is absurd, and more than the wildest materialist would assert, we conclude, that thought is something entirely distinct from such power or capability; and, therefore, perfectly distinct from solidity, extension, or any quality of matter. If thought be not something more than a solid,

extended substance, then follows the absurdity to which we have alluded—if it be something more than the power of producing sensations in a percipient being, then it is a something totally different from any quality of matter; because a quality of matter, *is only that very power from which thought is affirmed to be so completely distinct.* The moderate materialist will, therefore, perhaps, content himself with a modified statement—only asserting, that thought is a property of an organized substance, which organized substance has also the qualities of solidity and extension belonging to it; and not that thought is itself solid or extended;—an opinion formed, I imagine, on some analogy, falsely supposed to exist, between thought, and what a logician would call a secondary, or rather, perhaps, an accidental, quality of matter. With this concession we ought, perhaps, to rest satisfied: for if we have shewn thought to be neither solid nor extended, we have proved exactly that which we intended to establish. If those successive states, to which we give the denomination, mind, be not themselves solid nor extended, then mind is not material.

‘Let us, however, for a moment, consider the modified materialism, if indeed it be materialism at all. I remarked, in the early part of this essay, that we know nothing of substance; and that the only information we possess, relates to qualities, whether of mind or matter. Still, although the poverty of language obliges us to have recourse to the phraseology—let it never be forgotten, that quality or property of mind is, in its nature, essentially distinct from a quality or property of matter. A quality of matter is—as has been before remarked—nothing more than a law, in consequence of which, matter produces, under certain circumstances, certain changes in a percipient being. But what is a quality, a property, a state, or whatever you choose to denominate it, of this percipient himself? It is not surely, a power of producing a change in another percipient being; since such a supposition would, as we have already seen, involve us in endless absurdity. And, therefore, the properties of mind have no analogy whatever to the qualities of matter. The only notions we affix to the term matter are, we have seen, those of certain qualities in a state of union. Therefore thought can in no way answer to our idea of matter. Thought is not material. The same reasoning will apply to emotion, and all the other phenomena of mind. Our notion of mind extends no farther than our acquaintance with these phenomena. Therefore, we may safely pronounce the human soul **IMMATERIAL.**’

The Poems contained in these volumes are for the most part exercises of skill, rather than the spontaneous efflorescence of fancy. His father admits, that William first attempted to write poetry, ‘not because the numbers came, but because he wished ‘to see what he could do.’ Yet are the poetical compositions highly respectable. There is considerable vigour in some of

them, and marks of a strong mind in almost all. We select the following as one of the more unstudied effusions.

MIDNIGHT.

' All the world are sleeping,
Save the broken-hearted weeping,
And the power eternal keeping
This universal frame.
The silent stars are glowing
O'er a world where tears are flowing,
And the mourner only knowing
How beauteous shines their flame.
The world are slumbering lightly,
And dreams are flitting brightly,
While God above us nightly
The universe unveils:
But they, whose tears are streaming,
View the pure starlight gleaming
Through darkness clearly beaming,
With light that never fails.'

The following lines were suggested by the affecting anecdote in M'Crie's *Life of Melville*, which we gave in our review of that work. (Dec. 1821.)

' Thy race was run—too quickly run—
As clouds before the morning sun,
A moment gilded by his rays,
Are lost amid the solar blaze:
So life, the vapour life, from thee
A moment hid eternity;
Then, mist-like, melted quite away,
And left thee in immortal day.
Soon did thy star in shades decline;
'Twas but to rise in happier spheres,
Where fields of cloudless ether shine,
And heaven's unveiled light appears:
As if the sun should just arise,
And cast a gleam of golden light,
Then hasten from our turbid skies,
And leave us in eternal night;
Nor on a world of sin and wo
His pure celestial radiance throw.

' Melville! affection such as thine,
Round meaner objects would not twine:
But once embraced—not death could part
The close attachments of thy heart,
Resembling, in their strong control,
The giant firmness of thy soul.

Then—the last glance!—that spoke to thee
 When scarce the dying lip could move,
 And that one word, Didascalé,
 Which told his reverence and his love!
 And in the last, the parting hour,
 When death exerts his dreaded power,
 Called back the fleeting moments past—
 Your mutual studies, mutual care—
 And, though that minute was the last,
 Shewed that nor time nor pain should wear
 A single cruel trophy won
 From such a mind as his oppressed;
 But that as sets the tropic sun,
 In more than rising glory dressed;
 So the warm feelings of his soul
 Would beam with unremitted flame,
 Till life's faint current ceased to roll,
 Till life's last crimson drop should flow,
 In health and sickness, weal and wo,
 Remaining still the same.

'Memory will sometimes cast a shade
 Of sadness o'er the brightest day;
 And gloom is sometimes gloomier made,
 When from the past there comes no ray
 To pierce the deep obscure, and throw
 A tint of lustre over wo:
 And yet her darker scenes possess,
 Sometimes, a passing loveliness.
 Thus oft doth evening's yellow light
 Gleam thro' the clouds, more mildly bright
 Than when the glorious day declining,
 Through pure unsullied azure shining,
 Diffuses radiance o'er the skies,
 And in its own effulgence dies:—
 And so when years had brought relief,
 Or stolen the sharpest sting of grief,
 Remembrance, Melville, then to thee
 Was melancholy's luxury.
 As through the parting cloud we view
 A little spot of heavenly blue,
 And almost dream that we can see
 The splendours of eternity—
 How, amid azure fields of light,
 The choral song may ever rise,
 While with unearthly splendours bright,
 Soar the fair children of the skies:—
 So when we think of those we love,
 Who since have left their earthly home,
 We see them crowned with joy above,

And trace them, as their spirits roam,
 Now free as light, from star to star,
 Amid unfathomed space afar.
 And while the fine illusion stays,
 A beam of passing brilliance plays,
 Pierces the clouds that roll below,
 And spreads around a brighter glow ;
 Till smiles the king, in terror drest,
 An angel in a darker vest ;
 And gleaming on his ebon gate,
 And on his shade-encircled throne,
 Where all the ministers of fate
 The monarch of destruction own,
 Gilds the clouds that round him rise ;
 While faint and dim the happier skies
 Of life and peace are viewed between,
 Just glimmering through the darker scene.'

We are quite indisposed to offer any strictures on the manner in which the Editor has discharged his very delicate and arduous task. 'Criticism,' he hopes, 'will spare the feelings of a disconsolate father who has nothing left of a family he ardently loved, but the fond remembrance of warm attachments and Christian virtues, which, amidst many sighs and tears, he has honestly, however inadequately, attempted to display.' The public are, we think, much indebted to Mr. Durant, for this affecting and instructive memorial; and it is not from criticism that he has any thing to fear. In a second edition, however, some slight alterations will suggest themselves to his own mind, with a view to the permanent interest of the work with general readers. Some of the familiar letters contain passages which it might be better to suppress. We like the writer none the worse for them, and admire him not at all the less for not being a letter-writer; but we should have hesitated to place these simple, boyish effusions in a permanent record. There are some other parts of the work which a severe revision will perhaps lead Mr. Durant to abridge or to exclude; and if by means of these trifling excisions, he can introduce a larger portion of his Son's more finished compositions, the volumes will acquire additional value and interest.

Art. VI. *Lectures on some important Branches of Practical Religion.*
 By Thomas Raffles, A.M. 12mo. pp. 329. Price 7s. Liverpool.
 1820.

MR. RAFFLES is well known as a popular preacher, and as a writer whose productions have been well received by the public. Gifted with a ready and somewhat exuberant imagi-

nation, his earlier efforts were not exempt from occasional violations of those severe canons of taste which call for their most rigid enforcement in all cases connected with evangelical ministrations. If, in common circumstances, an ill regulated fancy may be indulged in its excursions, there is one direction at least in which they require strict repression: the pulpit should be sacred from their intrusion; flippancy and florid emptiness should never find admittance there. Nor can this species of eloquence claim admiration on the score of difficulty or rarity: it is the cheapest of all modes of speaking or writing,—the inspiration of a school boy's theme. As in the kindred art of painting and design, the examples of highest excellence are those of the purest and most intense simplicity, and the inferiority of succeeding schools degenerated into mannered magnificence and unsubstantial bustle and glare, so, the parallel will strictly hold in the different styles of composition and elocution. The most natural and the best disciplined have been the most durable; and the highest models, from Homer and Demosthenes, to Milton and Fox, have been those whose commanding simplicity have been their marking quality.

We have certainly no intention of applying the full force of these observations to any part of Mr. Raffles's career as a preacher or as an author, and still less to the productions of his maturer age. If in his earlier exhibitions there was something that might be deemed objectionable, he has of late come before the public with evident signs of a more chastised taste, and a more single intention of doing good. Nor will the present volume diminish this impression. It is calculated for usefulness, and if now and then we have encountered a passage a little too palpably introduced for the purpose of shewing off, it has been amply redeemed by the more forcible and simple instructions which succeed it. Mr. Raffles has taken a range of subjects which will be best stated in his own words: Lecture 1. The influence of Christianity on the temporal condition of mankind. 2. On propriety of conduct in public worship. 3. On the government of the tongue. 4. The influence of Christianity on the dress of its professors. 5. The young Christian's duty to his unconverted relatives. 6. On the imprudent way of discharging sacred duties. 7. The due proportion of Christian benevolence. 8. The duty of believers to marry only in the Lord. 9. The influence of religion in affliction. 10. How may each Christian best glorify God?

These important questions are discussed in an interesting and effective manner, and with skilful adaptation to different classes of hearers. In the sermon on 'Dress,' a subject which required some dexterity in the management, and which is ju-

diciously treated by Mr. R., we find the following passage, which strikes us as having a not displeasing resemblance to the sparkling and fanciful, but impressive style of some of our earlier writers. The preacher has been stating certain well selected principles in regulation of dress, and among other considerations, he enforces them—

‘ 2. *By a comparative view of its intrinsic worth.* In a time of universal famine, how many jewels would you give for a single loaf of bread? In a raging fever, how many diamonds would you sacrifice for a moment's ease? In a parched desert, how many embroidered robes would you exchange for a cooling draught? That these gaudy trifles should be valued at so high a rate, is certainly no small disparagement to the understandings of mankind, and a sad demonstration of the meanness into which we are sunk by the fall. Compare them with the sublime, the stupendous, and the lovely objects which every where meet your eye in the creation around you. Can your richest purple excel the violet, or your purest white eclipse the lily of the valley? Can your brightest gems outshine the lustre of the sun, or your fairest diamonds transcend the brightness of the stars? Why, then, should such enormous sums be expended in glimmering pebbles and sparkling dust? Compare them with your books,—your bibles,—your souls,—all neglected for their sake! Arise this evening to correcter sentiments and nobler aims. Make the Bible your looking-glass—the graces of the Spirit your jewels—the temper of Jesus your attire. If you must shine, shine here. Here you may shine with advantage—in the estimation of the wise and good—in the view and approbation of holy angels, and of the Eternal God.—Shine in death, when the lustre of gold is dim, and the ray of the diamond extinguished.—Shine in the celestial hemisphere, with saints and seraphs, amid the splendours of eternal day. *Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*’

From the concluding lecture, we extract the following eloquent and forcible passage: the whole discourse is excellent.

‘ Every Christian must dedicate his body to God as his temple. You are his, Christians, by creation, and by purchase. *He hath made us and not we ourselves, we are his people and the sheep of his pasture. Ye are not your own, for ye are bought with a price; therefore glorify God in your bodies and in your spirits, which are God's.* Let Him have full possession of his property; dedicate your persons to Him as the residence of his Spirit. *Know ye not that your body is the temple of the Holy Ghost? that Jesus Christ is in you, except ye be reprobates?* Defile not the temple of God, for the temple of God is holy, which temple ye are. *I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service.* Do not simply confess that he is

the lawful owner, but invite Him to take actual possession of the temple which he reared at first, and which, when alienated from Him by rebellion, He hath purchased by the blood of Christ. Surrender to Him the key of every apartment. Lay open to Him every chamber of your heart. Bid Him welcome to his new abode. Let your spirit bow before Him, as he enters in, and hail Him Lord of all that it contains. That ruined building he can well repair. Beneath his wonder-working hand its pristine beauty shall revive, its primeval grandeur shall return, and the bosom that was once so dark and desolate, the haunt of every brutal appetite and hateful passion, shall become the rest and residence of Deity. Such must be the spirit of the surrender, or every avowal of self-dedication to God, is but a solemn mockery, and an impious effort to impose upon the Divine omniscience. To acknowledge his right to you, and yet refuse to yield yourselves to Him, is to insult Him to his face. The Atheist, who denies the being of a God, and therefore lives to himself, is a character far more consistent with his avowed principles, than he, who, confessing the being and the claims of God, lives as though there were no God,—devoting the members of his frame to the service of sin, and polluting his body by the indulgence of appetite and lust. This is to be like the heathen, *who when they knew God, glorified him not as God*. Alas! it is to be feared,—appalling as the suggestion is, we are compelled to make it,—that there are not a few, who bear the Christian name, who are involved in that condemnation. They know God, but they do not glorify him as God, by the surrender of their persons to him, the employment of their members in his service, and the subjection of their passions to his control. *They know their Master's will, and do it not*; they make professions which they never perform. They say, *I go, sir, and go not*. With their tongues they acknowledge him, but *in works they deny him*. *They are clouds without water, trees without fruit, trees whose fruit withereth, wandering stars, for whom is reserved the blackness of darkness for ever*.

After these specimens in illustration of our preceding remarks, we may safely recommend this volume to the favourable attention of our readers. To younger persons especially it will be highly acceptable; the practical instructions which it enforces with a constant and explicit reference to evangelical principle, are peculiarly suited to their moral and spiritual exigences. At the same time it addresses itself to all ages and all classes, and its admonitions may be universally beneficial.

Art. VII. *The Greek Terminations*, (including the Dialects and Poetic Licences) alphabetically arranged, and grammatically explained, on the plan of the 'Latin Terminations,' or 'Clue for Young Latinists.' By John Carey, LL.D. 12mo. pp. 160 London. 1821.

WE are happy to find Dr. Carey proceeding in his system of facilitating the labours of classical acquisition. His plans

are in general extremely judicious, and they are executed with all the care and skill which might be expected from his extensive and accurate knowledge. The present convenient manual is framed precisely on the same model as his similar work on the Latin Terminations, and will be found equally useful in the business of education. To that very numerous class of individuals who, from imperfect grammatical institution, or from long interruption of their classical studies, have grown rather inexperienced in their terminal references, this little volume will be a valuable companion.

As far as our inspection has gone, we have found it comprehensive and correct; and we have quite sufficient reliance on the judgement and precision of Dr. Carey, to trust him in these respects without that extremely minute examination which might in some cases be expedient.

Art. VIII. *Memoirs of the Mexican Revolution*; including a Narrative of the Expedition of General Xavier Mina. To which are annexed some Observations on the Practicability of opening a Commerce between the Pacific and Atlantic Oceans, through the Mexican Isthmus. By William Davis Robinson. In 2 Vols. 8vo. pp. 768. Price 11. 4s. London. 1821.

IF ever the history of the Spanish settlements in South America for the last fifteen years shall be fully and fairly given to the world, it will unfold a tale of the deepest interest, full of fierce and treacherous deeds, of indiscriminating massacre and sanguinary reprisal. It will however be long before such a narrative can be completed. The transactions in question extend over so large a surface of country, the actors in these appalling scenes have so many motives for concealment and misrepresentation, and so much of passion and partiality must be mingled with the feelings of those who have had the best means of information, that for the present it were idle to expect any thing in the way of candid and comprehensive detail. All the publications on the subject that we have seen, are little more than records of the prejudices and disappointments of the writers; nor can we altogether exempt from this censure the interesting volumes before us.

Mr. Robinson is an American merchant, and from the various statements of these volumes, he appears to be a man of ability and enterprise. In 1799, during the war between England and Spain, he visited the city of Caraccas in quest of mercantile speculation, and entered into engagements with the agents of the Spanish government, which were attended with ruinous consequences to himself. He complains that

contracts fairly made and completed on his part, were scandalously violated by the Venezuelan authorities, and that his efforts to obtain redress were rendered ineffectual by gross injustice, and ultimately by forcible expulsion.

In 1816, he accepted an agency from certain merchants of the United States, and landed on the coast of Vera Cruz, for the purpose of communicating with the Revolutionary chiefs, on whom his employers had pecuniary claims to a large amount. After an unsuccessful application to Don Guadalupe Victoria, then commanding the patriots in that quarter, he ventured into the interior in search of general Teran, who, he had been given to understand, was just then in cash. Teran paid a part of his demand, and accepted his bills. Satisfied with this result of his application, Mr. Robinson was anxious to return; but the Royalists had regained possession of Vera Cruz, and the communication with the coast was no longer open. Thus circumstanced, he determined to accompany Teran, simply as a matter of necessity, on an expedition against Guasacualco, a port at the bottom of the Mexican Gulf. Teran met with no opposition during the early part of the march, and anticipating nothing more than he had hitherto encountered, entered, at the head of only fifteen men, a village which was in possession of the Royalists, where he was instantly attacked and only escaped by swimming a river amid a shower of balls. Mr. Robinson, who, though, as he affirms, a non-combatant, had very imprudently joined this advanced guard, was unable to effect his retreat, and concealed himself in the woods, whence, after five days' hunger and privation, he was compelled to come forth and surrender himself to the Spanish Commander. By that officer he was forwarded to the city of Oaxaca, whence he was conveyed to the fortress of St. Juan de Ulua, and after a confinement of eleven months in an unwholesome dungeon, he was sent to Spain. At Cadiz he was suffered to remain at large on his parole, but, receiving information that it was intended to confine him in the citadel of Ceuta, he took refuge on board an American vessel.

On this narrative it is only necessary to observe, that, admitting the whole of it to be strictly accurate, and supposing that the Writer's feelings have not been permitted to interfere with the most strict impartiality, it will still be sufficiently evident that the Spanish Government was perfectly justifiable in considering Mr. Robinson as a combatant; the proof of the contrary resting only on his own evidence, which, in such a case, was perfectly worthless.

With these opportunities of personal observation, and with the advantages of information derived from native Creoles,

from the surviving officers of Mina's army, and from Mr. Brush, who accompanied that enterprising individual from England to Mexico, Mr. Robinson has compiled these memoirs, which, after making every deduction on the score of *ex parte* statement, will be read with gratification.

' Don Xavier Mina was born in the month of December, 1789. He was the eldest son of a well-born and respected proprietary, whose domains lay near the town of Monreal, in the kingdom of Navarre. Brought up among the mountains of his native province, he was accustomed to wander through their rich valleys, and to pursue the chase amidst the grandeur of the Pyrenees. His faculties, thus nurtured and exercised, expanded themselves at an early period, while his mind imbibed all the energy of an unconquerable boldness.

' The early studies of Mina were pursued at Pampeluna and at Zaragoza. In 1808, at the commencement of the resistance of the Spaniards to the French invasion, he was a student in the university of Zaragoza. At that period, between eighteen and nineteen years of age, he felt the strong enthusiasm of the times. When the massacre at Madrid, of the 2d of May, shook all Spain, and the cry of vengeance was heard from the Ebro to the Guadiana, he abandoned his studies, joined the army of the north of Spain as a volunteer, and was present at the battles of Alcornes, Maria, and Belchite.'

When the guerrilla system was adopted as the only efficient mode of opposition to the arms of Napoleon, Mina was the foremost in that species of harassing warfare; but after having distinguished himself by a series of spirited enterprises, he was taken prisoner in the winter of 1810-11. He was succeeded in his command by his uncle, the celebrated Espoz y Mina. When the return of Ferdinand, and the downfall of Napoleon, had restored the old tyrannical *regime* in Spain, Xavier was released, and the two relatives, dissatisfied with the existing order of things, made an attempt to seize Pampeluna as the *point d'appui* of insurrectionary movements intended to secure for the Spanish nation the blessings of a free government. The scheme failed, and the Minas became exiles. The nephew visiting England, is affirmed to have received a pension of £2000 from the British Government; a statement to which we do not give the smallest credit. It is far more probable that, as asserted in the present work, he met with considerable encouragement in his meditated enterprise against the colonies on the Spanish main. The conduct of the Old Spaniards in America had been such as to excite a spirit of disaffection both among the Indians and the half-casts. Supercilious and oppressive, the European treated the Creole as a being of inferior order, and claimed from him, and still more from the swarthy native, homage and obedience. Conduct so absurdly impolitic as this could

not fail to excite and to keep alive a spirit of disaffection ; and this antipathy was openly manifested when the Spanish dominions in Europe were transferred to a new master, and the exhausting struggles of civil commotion prevented the supply of troops in aid of the existing authorities in the provinces of America. The first decided insurrection in Mexico took place under the command of Hidalgo, the Rector of the town of Dolores : he committed the fatal error of neglecting the Creoles, and of committing his cause to the support of the Indians who joined him in immense numbers. Dreadful excesses were committed by his undisciplined followers, though he is said to have been himself a man of humane feelings. After obtaining important advantages which were by no means adequately improved, he was defeated by Calleja at the bridge of Calderon, and having been delivered up by the treachery of one of his confidential officers, he was shot on the 27th of July, 1811. Calleja is described as a monster of cruelty, and is said to have disgraced himself by the most atrocious massacres.

Large bodies of insurgents, Creoles and Indians, still kept the field under different officers ; and several of them united under the command of Morelos. This chief was, like Hidalgo, an ecclesiastic, of excellent private character, but altogether ignorant of the science of war. His army was far inferior in numbers to the mob of his predecessor, but it was of much better quality and composition. He obtained partial successes, and convened a congress, but, after sustaining repeated reverses, he was taken and shot on the 22d of December, 1815. The legislative body which had been established by Morelos, was dissolved by Don Manuel Mier y Teran, the officer whom we have before mentioned as the chief to whom Mr. Robinson had introduced himself, and in whose suite he was when taken prisoner.

It was during this disastrous state of affairs, when there was no point of union for the patriots, and no distinguished leader to whom they could look with implicit confidence, that Xavier Mina made his appearance on the scene of action. After visiting Baltimore, Philadelphia, and New York, and having been joined by a number of enterprising citizens of the United States, he sailed for Galvezton, where he communicated with Commodore Aury. At length the arrangements were completed, and the expedition got under weigh for its ultimate destination. The town of Soto la Marina, at the mouth of the river Santander, was the point of debarkation. The small force which Mina commanded, and the distance at which he found himself from any effective co-operation, rendered it necessary that he should enter on a series of rapid and daring

movements, as substitutes for regular military calculations and manœuvres. Previously, however, to his adoption of this course, he sustained a heavy blow in the desertion of fifty-one of his best soldiers, natives of the United States, under the orders of Colonel Perry. The transports which conveyed the expedition, had been destroyed by some Spanish armed vessels; and Perry, despairing of Mina's success, determined on forcing his way along the coast, to a point where he expected to have found the means of embarkation. Mr. Robinson affects to consider his conduct as 'very mysterious;' to us it seems quite the reverse: we have not the smallest doubt that he felt extreme disgust at the want of conduct displayed by Mina in a *camisade* which had failed a few days before, and which, had Perry been properly supported, would in all probability have terminated differently.

'It was subsequently ascertained from the best Mexican authorities, that the colonel did actually penetrate to within a short distance of his destined point, after several skirmishes with the royal troops, in which success attended him. Flushed with these victories, he determined on attacking a fortified position near Matagorda, which might have been left in his rear, as the garrison did not evince the least disposition to annoy him. He had summoned the commandant to surrender, who was deliberating on the propriety of so doing, at the moment when party of two hundred cavalry made its appearance. A refusal to the summons was the consequence. The garrison sallied out, and a severe action commenced, in which Perry and his men displayed the most determined valour. They continued combating against this superiority of force till every man was killed, except Perry. Finding himself the only survivor, and determined not to be made a prisoner, he presented a pistol to his head, and terminated his existence. Thus perished a brave but rash man; and with him fell some valuable officers and men.'

Mina, however, had no option with respect to the line of conduct which it became necessary to pursue. His ships were destroyed, and his only prospect of success, or even of safety, lay in forcing his way through the enemy's posts, till he could unite his force with some of the insurgents of the interior. After gaining the battle of Peotillos against tremendous odds, he pushed on to Pinos, which he carried by storm, and at length formed a junction with a body of patriots under Don Christoval Naba, whose costume and equipments are thus described.

'The grotesque figure of the colonel surprised the division. He wore a threadbare roundabout brown jacket, decorated with a quantity of tarnished silver lace, and a red waistcoat; his shirt collar, fancifully cut and embroidered, was flying open, and a black silk handkerchief was hanging loosely round his neck. He also wore a pair of short, loose,

rusty, olive-coloured velveteen breeches, also decorated with lace; and round his legs were wrapped a pair of dressed deer-skins, tied under the knee by a garter. He had on a pair of country-made shoes; and on each heel was a tremendous iron spur, inlaid with silver, weighing near a pound, with rowels four inches in diameter. On his head was placed a country-made hat, with an eight-inch brim, ornamented with a broad silver band, in the front of which was stuck a large picture of the Virgin of Guadalupe, inclosed in a frame, and protected by a glass. He was mounted on a fine horse, and armed with a brace of pistols, a Spanish Toledo, and an immensely long lance. His men were equipped much in the same style; but were principally clad and armed with the spoils taken from the enemy. Though these Mexican Cossacks were thus singularly and rudely equipped, they were robust-looking fellows, accustomed to hardships and severe privations, and full of courage.

The muster rolls of the division on its arrival at Sombrero, a fortress in possession of the patriots, presented a total of 269 combatants; a number which, though too small for any effective purpose, would have served admirably as a nucleus for the formation of a disciplined native army. Unfortunately for Mina, the principal chiefs of the insurrection were not disposed to join him, and the spirit of disunion which actuated them, prevented any co-operation among themselves. Still he was not discouraged; with about 330 men he encountered and defeated at San Juan de los Llanos, 700 royalists under Castanon, who was mortally wounded; and he obtained pecuniary means by seizing the fortified *hacienda* of Jaral. In the mean time, the Spaniards were besieging the fort of Soto la Marina, where Mina had imprudently shut up more than a hundred of his men, who might have rendered good service had they accompanied him, instead of being left to occupy an untenable fortification. After a spirited defence, they were compelled to surrender. Elated with this advantage, and aware of the danger which still threatened the province from the activity and intrepidity of Mina, the Viceroy of Mexico made extraordinary efforts, and placing a strong division under the orders of general Linan, who is described as a sanguinary ruffian, sent it to lay siege to Sombrero, which was garrisoned by the whole of Xavier's force. Nearly without food, and slenderly provided with ammunition, the besieged soon found their position untenable, and the entire destitution of water compelled them to evacuate the fortress, which had been previously left by their leader. This step completed their destruction. They were pursued, cut up by the royalist cavalry, and, ultimately, only fifty escaped out of two hundred and sixty-nine. Mina had proceeded to the strong hill-fort of los Remedios, held by Torres, a patriot chief, who is blamed by Mr.

Robinson as the chief cause of the previous and subsequent disasters. Here he succeeded in obtaining a body of nine hundred irregular cavalry, and immediately took the field. On his march

he met Ortiz, with nineteen of the division, who had escaped from Sombrero. There were six officers among these nineteen men. The moment the general saw them, he put spurs to his horse, and flew to receive them. He cordially gave them a soldier's embrace, and with great eagerness asked, "Where are the rest?" He was answered, "We are all that are left." The blow was severe: his countenance depicted the anguish of his heart; and placing his leg across the pommel of his saddle, he reclined his head on his hand. His fine eye glistened with the warrior's tear of sensibility; but quickly recovering himself, his countenance resumed its accustomed serenity. The general retained four officers and six soldiers of the nineteen, and ordered the rest to take commands under Ortiz.

Linan now laid siege to los Remedios, while Mina kept the field, and by way of diversion engaged in enterprises which led to no specific result. He stormed Biscocho, and, in reprisal for the massacre of Sombrero, ordered the garrison to be shot. But the term of his career was now approaching. After repeated disappointments in minor enterprises, he attempted to seize by a *coup de main*, the large and important city of Guanajuato, and failing, occupied a post where he was surprised and taken prisoner by the Spaniards under the command of Arrantia. He was not suffered to remain long in suspense: on the 11th of November, 1817,

He was conducted under a military escort to the fatal ground, attended by a file of the *Caçadores* of the regiment of Zaragoza. In this last scene of his life was the hero of Navarre not unmindful of his character; with a firm step he advanced to the fatal spot, and with his usual serenity told the soldiers to take good aim, "*Y no me hagais sufrir*," (and don't let me suffer.) The officer commanding gave the accustomed signal; the soldiers fired; and that spirit fled from earth, which, for all the qualities which constitute the hero and the patriot, seemed to have been born for the good of mankind.

So anxious was the government that his death should be confirmed, that Linan was instructed to detach a surgeon from each European regiment, and the captain of each company, to attend the execution, who should certify that Mina was dead, and moreover describe the manner in which the balls entered his body, and note the one that caused his death. This was done, and the singular document was afterwards published in the Gazette of Mexico.

Thus perished this gallant youth, in the twenty-eighth year of his age. His short but brilliant career entitles him to a distinguished place on the list of those heroes who have shed their blood in bold and gene-

rous exertions to break the tyrant's sceptre, and to extend the blessings of freedom among the human race.

No man was ever better calculated to execute an enterprise of hazard than Xavier Mina. His person was slight, but well formed, and about five feet seven inches in height. His physical structure was well adapted for action. His moral qualities were great; and personal valour he possessed in an eminent degree. Serene in the hour of danger, he was always prepared to seize upon any advantages that were offered by the conjuncture of events. At the head of his men, he infused into them his own spirit. In his diet, he was frugal in the extreme; no privations nor hardships seemed to affect him. He always preferred the simplest beverage. His cloak and saddle were his usual bed; even in the worst of weather, when every accommodation could have been afforded him, he encamped with his troops. He was affable, generous, and candid; his moderation and humanity were alike conspicuous; and to all the qualities of the soldier he united the manners and accomplishments of the gentleman.

We must refer to the work itself for the subsequent events: the details of a guerrilla warfare are not easily reduced into a narrow compass, and they can be read with interest only in their original form. Los Remedios fell, and with the exception of a body of determined men under Guerrero, all the patriotic bands were destroyed or dispersed.

The concluding chapter contains a variety of speculations on the subject of trade, and on the practicability of effecting a communication between the Atlantic and Pacific oceans, through the isthmus of Darien, and other parts of the long and narrow tract which connects North and South America. That the project is feasible, we suppose there can be no question; Mr. Robinson even affirms that it has been so far realized as to allow, until the interference of the government closed the passage, the transit of goods in canoes. Whether the different points of section marked in the map are the best chosen for this important operation, can be determined only by scientific survey.

Art IX. *Advice to the young Mother in the Management of Herself and Infant.* By a Member of the Royal College of Surgeons. 12mo. pp. 112. London. 1821.

WE regret that we cannot recommend this well-meant work. We can give no better reason for our objections to it than is supplied by a remark in the Preface.

It is utterly impossible that any one not educated for our arduous profession, can be capable of understanding domestic medicine in all its branches: indeed, the mischief daily witnessed upon the constitution of

numerous individuals, who seize with avidity a remedy before they have ascertained the disease, sufficiently proves the accuracy of the statement. It is better, and deserves deep impression upon the parent's mind, never to trifle with a disease, nor attempt prescribing, when the attack is of a formidable nature.

After this remark, we hardly expected to find among the Contents, 'On Croup, on Hooping Cough, on Measles, on Scarlet Fever,' and 'on Small Pox.' These are, it is true, infantile diseases respecting which it is highly desirable that a young mother should have right notions; and had the Author contented himself with pointing out the nature and the incipient symptoms of these complaints, we could not have objected to his including them in his directions. But really, when he proceeds to lecture on their proper treatment at the successive stages of the complaint, and to prescribe an almost *ad libitum*, or at least indefinite exhibition of powerful medicines; as for instance, Epsom salts and senna, with *previous doses of calomel*, in scarlet fever;—we must pause before we give our sanction to such indiscreet advice. Scarlet fever, indeed, our Author does not rank among formidable attacks. He says:

'The scarlet fever, when joined with sore throat, is attended sometimes with fatal consequences; therefore, if the patient complains, and deglutition appears difficult, the *medical man should be called in*.'

This is very disinterested advice on the part of our Member of the College of Surgeons; but ours, more especially to a young mother, would be, to call in the medical man in the first instance, and not to tamper with her child's constitution.

In treating of Croup, the Author does advise that 'immediate recourse should be had to the medical man, when the disease is suspected or ascertained.' Any other advice would be madness. But having given this useful direction, it was quite unnecessary to perplex the young mother with distinctions between chronic croup, and inflammatory croup; distinctions which, we take leave to say, are by no means sound in themselves, and are likely only to mislead in practice. The name of croup is often misapplied, and its supposed cure has frequently brought no small credit to the practitioner. But croup, properly speaking, is in all cases inflammatory; and as depletion affords the only chance of subduing it, the parent, as she values her own peace of mind, ought not to lose a moment in calling in the aid of the medical practitioner.

We are surprized at meeting with a continual reference to the treatment of *Adults*. Surely, a young mother has little to do with them. Thus, speaking of measles, our Author says, 'when attacking adults, general bleeding is the very best

'remedy.' And again, we have graduated doses of various medicines for adults. The cough in measles is, says the Author, 'best relieved by nauseating doses of ipecacuana, from half a grain to a grain or two, every third or fourth hour, combined with two or three grains of powdered nitre. Or by the following, *if that be unpleasant*: Take equal parts of milk of almonds, and syrup of white poppies, add a spoonful of paragoric to every ounce of the mixture, and give a little every now and then, as the cough is troublesome.'

Now, a young mother would be misled by this or into the notion, that between these two prescriptions there was little to choose. She would, therefore, naturally decide on the least '*unpleasant*' to the child. In point of fact, the former is an excellent prescription; the latter is to be deprecated: the one is an expectorant; the other sedative and astringent.

'Exercise is, beyond dispute, the best promoter of digestion, and should be taken as often as possible.' Here, again, we are under the necessity of differing from this Practitioner. Exercise is found to *suspend* the process of digestion: it is rather the promoter of appetite. As to the importance of exercise, there can be but one opinion; and there is not much danger of its being taken too often: but it may be resorted to too soon after a full meal. As to 'individuals obliged to write much,' we could furnish our Author with some experimental hints, but they would be of little use to a young mother.

Our most serious objection to this work, respects the Author's list of Domestic Medicines, and his rules for exhibiting them. And first, admitting the general correctness of his gradation of dose, what has a young mother to do with doses for an adult up to 21 years of age? If nothing more powerful than magnesia were entrusted to her, it might be of service that she should know what dose to take herself. But first on the list of opening medicines, stands

' Adult dose large.
Calomel—from ij grains to 10 grains.'

Scammony, Epsom salts, jalap, &c., follow, and the most useful of all domestic medicines, castor oil, closes the list. Now, of this adult dose, an infant of twelve months is directed to take one twelfth; but whether, in the instance of calomel, it is to be a twelfth of two grains, or a twelfth of ten grains, the mother is to guess. It is a chance if she does not miscalculate. Why not at once prescribe a proper dose for an infant, or older child, of the more simple and unobjectionable medicines? Calomel and

several other medicines enumerated by our Author, are indispensable articles in a medicine chest, especially when the family reside at a distance from any medical practitioner; but they should be kept under lock and key. 'When the liver becomes affected by a residence in hot climates, or by the unhappy fondness for spirituous liquors,' we agree with our Surgeon, that calomel is 'prodigiously effective.' But as our present business is with young mothers and their infants, in whom the liver is not likely to be affected by such causes, we have only to recommend most earnestly, that calomel be never taken from the medicine-chest, but under specific medical directions. As to wine of antimony, given by our Author under the head of *Emetics*, we must protest against its use for any such purpose. On this point, we are directly at issue with our Author, who prefers it to the far more innocent and wholly unobjectionable medicine, the powder or wine of ipecacuanha. He gives a curious reason for preferring the wine to the powder — 'as they' (the wines) 'are less nauseous, and produce vomiting' (i. e. nausea) 'sooner.' We prefer the powder.

We should throw some other medicines out of his domestic catalogue, as either superfluous, or proper only to be kept in reserve for medical directions. But we have, we hope, said enough to induce our Author to reconsider his advice, and to caution our readers against the best intentioned anonymous general directions.

ART. X. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

Napoleon in Exile. This interesting work is expected to appear in the ensuing month. It consists almost entirely of Napoleon's own remarks, in his own words, written down at the moment, during three years of the most unrestrained communication, and furnishes, in a way that could probably never have been anticipated, details of all the remarkable events of his life, public and private; characters of his Ministers and Generals; state secrets of the various Courts of Europe; the development of his foreign and domestic policy; anecdotes of his campaigns, and illustrations of most of the extraordinary occurrences and persons which have astonished the world, during the last half century, in a style which carries with it its own evidence, and is sustained by facts known only to the distinguished individual by whom they were related. His death has removed the delicacy which naturally restrained the publisher during his lifetime.

The third Part of Mr. Rhodes, "Peak Scenery, or Excursions in Derbyshire," will be published in the course of the ensuing month. These Excursions are illustrated with a series of beautiful Engravings by W. Cooke, from Drawings recently made by R. Chantrey, R.A. (60s. 34s. and 24s. each part).

Preparing for publication, *Scholastica Doctrina: or Lectures to Young Gentlemen at Boarding School, on the various branches of a liberal education; with a characteristic view of the most approved elementary books of instruction; also on the Conduct and Duties of Life.* By J. K. Kent, Royston Seminary, Herts.

A new edition of *The Jesuit's Newton* may be expected in a few days, printed at the Glasgow University Press, and corrected by a Gentleman of Trinity College, Cambridge.

Preparing for publication, *Bibliotheca Biblica: a Select Descriptive Catalogue of the most important British and Foreign Works in the departments of Biblical*

Criticism and Interpretation; with brief notices of their Authors, and remarks on their theological and critical merits. By William Orme, Author of *Memoirs of the life, writings, and religious connexions of John Owen, D.D.*

Shortly will be published, *Cummor, and other Plays and Poems.* By E. B. Impey, M.A. Student of Christ Church, Oxford.

Speedily will be published, in the same size as the *Introduction to Geology* by the Rev. D. Conybeare, and W. Phillips, *An Introduction to the Study of Fossils*, in a compilation of such information as may assist the Student in obtaining the necessary knowledge respecting these substances and their connexion with the formation of the earth. By James Parkinson, Author of the *Organic Remains of a former World.*

Professor Dunbar is preparing for publication, the Second Volume of *Dalzell's Collectanea Græca Majora: the Text of Homer, Hesiod, and Apollonius Rhodius*, will be corrected according to the principles stated in the Essay upon the Versification of Homer in the 2d. part of the Professor's *Prosodia Græca*. The whole of the Text will undergo the most careful revision, and will be augmented by one of the *Neinean Odes of Pindar*; and a very considerable number of additional notes, explanatory of different passages, &c. will be given.

Speedily will be published, beautifully printed in one volume, 8vo. *The Morning and Evening Sacrifice.* This work is divided into the four following parts—1. Prayers for Private Persons, adapted to the different days of the week, and to Sacramental Sabbaths and Days of Humiliation—2. Family Prayers for the Sabbath-Day.—3. Prayers for Persons who are in peculiar Circumstances.—4.

A copious Selection of Prayers entirely in the Language of Scripture.—The work is introduced by two Discourses explanatory of the Lord's Prayer. It has been the object of the Author, by combining

simplicity of language with elevation and Christian fervour of sentiment, to render this volume a suitable Manual of Devotion for persons of all ranks.

Enthanasia; or the State of Man after Death; by the Rev. Luke Booker, J.L.D. Vicar of Dudley; will be published in the course of the next month.

In the press, a new edition of Thomas Coles on Regeneration, Faith, and Repentance; to which will be prefixed, his two Sermons on imputed righteousness: edited by the Rev. John Rees of Rod-

borough. 1 Vol. 12mo.

In the press, Plain Dialogues, designed to relieve from various difficulties connected with the Doctrines of Election, the Inability of Sinners to perform Spiritual Acts, Christian Perseverance, and the Law of God in its relation to the Believer, and to correct some popular abuses of the same subjects.

The eighth Edition of "Female Scripture Characters," by the late Mrs. King; with a Sketch of the Life of the Author prefixed, will shortly be published.

Art. XI. LIST OF WORKS RECENTLY PUBLISHED.

ASTRONOMY.

Star Tables for 1823, (No. II.) for more readily ascertaining the Latitude and Longitude at Sea, in the Twilight, and during the Night; with perpetual, and other useful Tables, which, with those of 1822, will be serviceable for many years. By Capt. Thomas Lynn. Royal 8vo. 10s. sewed.

Solar Tables; being the Logarithms of Half-Elapsed Time, Middle Time, and Rising, for every Second, to six places of Figures, useful in determining the Latitude by Double Altitudes, &c. and working the Longitude by chronometers. By Capt. Thomas Lynn. Royal 8vo. 10s. sewed.

EDUCATION.

The Teacher's Farewell; intended as a Parting Gift to the Elder Scholars, leaving Sunday Schools; comprising Hints for their future Conduct in Life, adapted to both sexes. By a Sunday School Teacher. 18mo.

English Grammar in Verse; with Scripture Examples. By the Rev. T. Searle, 1s. 6d.

HISTORY.

A View of the History, Literature, and Mythology of the Hindoos; including a minute description of their Manners and Customs, and Translations from their principal Works. By William Ward of Serampore. A new edition, arranged according to the original Work printed at Serampore. 3 vols. 8vo. 11. 16s. bds.

MISCELLANEOUS.

Hints towards the right Improvement of the present Crisis. By Joseph Jones. 8vo. 3s.

An Account of a Plan, which has been successfully pursued for three years, in the conducting of a Penny Savings' Bank for Children, with the addition of a working Fund for Females; including Directions and Patterns for cutting out every sort of wearing apparel for Girls, Shirts and Pinafores for Boys, and Linen usually lent to the Poor; together with the price allowed for making each Article. 5s.

POETRY.

Sir Andrew Halliday: a Dramatic Sketch. By Sir Walter Scott, Bart. 8vo. 6s.

Songs of Zion, or Imitations of the Psalms. By James Montgomery. 12mo. 4s.

The Poetical Monitor, consisting of Pieces, original and selected, for the improvement of the young in virtue and piety. 3s. bound.

The Remains of Henry Kirke White. With an account of his life, by Robert Southey. Vol. III. 8vo. 9s.

THEOLOGY.

The Works of James Arminius, D.D. Translated from the Latin. With an Account of his Life and Character. 8vo. Parts 1 and 2. 4s. each.

Christian Fellowship, or the Church Member's Guide. By the Rev. J. A. James. 12mo.

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